BUYUK

THE ALEVI EPIC

BERSERKER
BOOKS

The Teachings of Imam Ja'far:
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ON THE BUYRUK

Commonly known by its short title, "Buyruk", this work ranks among the most widely read books among Alevis. The existence of numerous manuscripts of the work serves as proof of this claim. The text has been passed down from hand to hand for centuries.

It is regarded by Alevis as a book that explains and complements the Qur'an.

The fact that the work is held in such high esteem by the Alevis stems from its inclusion of Alevi beliefs, customs, rituals and legends. With this structure, the Buyruk is the internal code, or rather the constitution, of a path and a tradition. It is

It is the handbook of a social class that has been kept under oppression for centuries. It has remained in obscurity for centuries. Although its existence was known, it was denied.

Title

The work is known among Alevis as the 'Imam Ja'far Buyruk' or simply 'Buyruk'. Despite this unchanging name among Alevis, various titles have been proposed for the work in academic circles. Professor Dr Mehmet Fuat Köprülü, the first to mention the work, states that its true title is "Menakıb-ı evliya".[1]

Drawing on a manuscript in his private library, the author of the work provides a brief overview of its content. He highlights the work's significance. Subsequently, Köprülü's arguments are adopted by the academic community. Köprülü's views also dominate the first edition of the book, which was printed in the new script. In the brief foreword he wrote for the work, the publisher Sefer Aytekin states that the work is known by various names such as 'İmam Cafer Buyruğu', 'Menakıb-ı evliya', 'Menakıbname' and 'Fütüvvetname'. [2] and in the Buyruk series, he announces to his readers that "Menakıb-ül Esrar Behcet-ül Ahrar Telif-i Seyyid

Şah Hatayî" will be published in the Buyruk series [3]

However, although Aytekin continued to publish for seven years after the publication of Buyruk, he was never able to publish this particular work. Köprülü's claim is reiterated in a scholarly work published much later. Mehmet Eröz reports that, in addition to verbal propaganda, there were two written texts intended to win over the hearts of the Anatolian Kızılbaş Turks. He suggests that one of these is *Menakıb-ül esrar*, attributed to Shah Hatayî, which contains the conversations of Sheikh Safiyüddin-i Erdebilî and his son Sheikh Sadrüddin, along with their words explaining the principles of the order. He argues that the second is the "Buyruk", attributed to Sheikh Safi. [4]

He bases these claims on an earlier article by Abdülbaki Gölpınarlı. [5] Abdülbaki Gölpınarlı provides the most reliable information regarding the "Buyruk".

According to Gölpınarlı, Shah Ismail (d. 1524), who was defeated by Yavuz at Çaldıran, and the Safavid dynasty that succeeded him sent caliphs to the Anatolian Alevis in order to continue their activities in the land of the Ottomans, whom they regarded as their greatest adversaries. In Iran, they presented themselves as followers and propagators of the Ja'fari school of thought. They aimed to have the Anatolian Alevis accept them, through these caliphs, as the Imam, or even the Mahdi; or at the very least, as the forerunner or herald of the Mahdi.

During the reign of Shah Tahmasb, son of Shah Ismail (1576), a man named Bısatî wrote a book titled *Menâkıb'ül-Esrâr Behcet'ül Ahrar*. The Alevis refer to this as the *Great Buyruk*. [6]

In light of this information, the true title of the Buyruk is "**Menâkıb'ül-Esrâr Behcet'ül Ahrar**".

The author

A large section of the Alevi community believes that the Buyruk was left by Imam Ja'far. Indeed, in the first section, which serves as the preface to the work, it is stated that all the words within the text belong to Imam Ja'far al-Sadiq, and that his words are clear and definitive

The belief among Alevis that the author of the book is Imam Ja'far is based on the following two main reasons: 1. Anatolian Alevism is affiliated with the Ja'fari school of thought. 2. The Buyruk contains Alevi principles, customs, rituals and legends.[7]

Imam Ja'far (699–765) is the sixth of the Twelve Imams. He was the son of the fifth Imam, Muhammad al-Baqir. He holds a significant place among the Twelve Imams due to the depth of his knowledge. Imam Ja'far al-Sadiq is regarded as the founder of Shi'ism as a school of thought, due to his systematic exposition of his beliefs and the codification of his views into clear principles. For this reason, all Shi'ite organisations, particularly the Alevis, state that they adhere to the Ja'fari school.

According to the sources, Imam Ja'far authored 15 books on matters of religion and faith [8].However, most of these books have not survived to the present day. The most important book among the Alevis is the 'Buyruk', compiled in the name of Imam Ja'far, which we have mentioned [9].

Mehmet Fuat Köprülü: The First Sufis in Turkish Literature, Ankara 1977. Buyruk (Published by: Sefer Aytekin), Ankara 1958, p.3.

Buyruk (edited by Sefer Aytekin), Ankara 1958, p. 4.

Mehmet Eröz: Alevism-Bektashism in Turkey, Istanbul 1977, p. 95.

Abdülbakî Gölpınarlı: "A Bibliography", Ülkü Magazine, July 1936, Issue 41 Abdülbakî Gölpınarlı: Shiism, Istanbul 1979, p.178.

Buyruk (Edited by Fuat Bozkurt), Istanbul 1982, p. 5.

Abdülbakî Gölpınarlı: Shiism, Istanbul 1979, p. 426 lists Imam Ja'far's works. It explains the subjects on which he wrote.

İsmet Zeki Eyüboğlu: Bektashism, Istanbul 1980, pp. 90–91.

It is certain that the Buyruk was not written by Imam Ja'far al-Sadiq. Despite all the traditions concerning Islam, the verses cited from the Qur'an, and the hadiths attributed to the Prophet, it is not certain that the Buyruk was compiled from the words of Imam Ja'far. Academic circles have put forward various views not only regarding the title of the Buyruk but also concerning its author

. On this matter too, Prof. Köprülü's view has gained widespread acceptance. Thus, it is believed that this book known as the 'Buyruk' was written by Shah Ismail's grandfather, Sheikh Safi. However, the Buyruk contains verses by Shah Hatayi, and Shah Hatayi is mentioned on various occasions. Although it might be thought that these were added later, this does not seem very plausible.

According to another account, the author of the Buyruk is Shah Ismail (Hatayi). Although the Buyruk is of great importance in terms of content, it is rather crude in terms of language and style.

It is inconceivable that a great poet such as Shah Hatayi would have written such a disjointed book. Furthermore, The Buyruk contains verses by poets who lived after Shah Ismail. In this case, the claim that the Buyruk was written by Shah Ismail is just as inconsistent as the claim that it was written by Sheikh Safi.

Gölpınarlı suggests that the Buyruk was first written by a man named **Bısatî** during the reign of Shah Tahmasb, son of Shah Ismail (1576). (10) As this is the most reliable source, we too concur with this view.

Content

As the fundamental text of Alevism, the Buyruk seeks to address the core issues of Alevism. Abdülbaki Gölpınarlı describes the content of the manuscript in his possession as follows. (11)

Safiyüddin's words on the obligatory duties and recommended
practices of Alevism, Unfounded tales,
the traditions and ceremonies of the Fütüvvet
community, the genealogy of Shah Tahmasb,
Twenty verses by Shah Ismail, written in hece meter under the pen name Hatayî, and eight poems written in aruz meter,
Three poems by Pir Sultan,
one poem by Kul Mazlum,
four poems by Kul Himmet
"I have come, O Ali Ismail, I wander the world
Zülfekâr never rests in its sheath, I shed a hundred thousand drops
of blood each day"—a poem beginning with these lines or this quatrain,
bearing the pen-name "Şah Âdil", a poem written in hece meter bearing the
pen-name "Kul Adil",
a muhammes written in aruz under the pen name "Kul Adil" (according to Gölpınarlı, both Kul Adil and Şah Adil must be Hatayî),
- A poem in aruz metre praising the Twelve Imams, with the refrain "Şah Tahmasb Pir Şah", is also found.

Given all this content, it is clear that the manuscript in Gölpınarlı's possession is a highly comprehensive one. The manuscripts at Sefer , Aytekin , and , as well as the one we have used , the İzmir manuscript , and —particularly —are incomplete in terms of the poems listed above at . To date, we have not been able to obtain Gölpınarlı's manuscript. We hope that one day it will come into our possession and we will be able to add the above poems.

The Izmir manuscript we have taken as our basis is organised under 58 headings. We have combined these 58 sections, which we will supplement from other manuscripts, into 40 sections. The Buyruk compilation we have prepared includes the following topics:

1. Legends:

These are stories that seek to explain the origins of certain Alevi beliefs and to prove their validity. At the end of the story, conclusions are drawn regarding what remains for the Alevis from this story and what lessons should be learned. The sections of the Buyruk containing legends are as follows: The Gathering of the Forty, The Companionship of Muhammad and Ali, The Guide, The Reciter, The Disciple, Acceptance, Love, Doubt, Fortune, Shame, Prostration.

(10) Abdülbakî Gölpınarlı: Shiism, Istanbul 1979, p. 178.
(11) Abdülbakî Gölpınarlı: op. cit., p. 178.

2. Ceremonies:

The manner in which Alevi religious ceremonies are performed, along with all the details of their conditions, is explained. However, some of the religious ceremonies mentioned in the Buyruk
, some have fallen into disuse amongst Alevis today; it is reported that ceremonies such as the Oğlan İkrarı Alma, Taking the Girl's Oath, House Blessing, and Fireplace Dedication, are reported to still be practised among the Tahtacılar. [12]

The sections of the Buyruk describing religious ceremonies are as follows: Musahip, Aşina, Peşine, Oğlan İkrarı Al-
, Taking the Girl's Oath, Digging the Hearth, Passing Through the Circle, Tarik, Dying Before Death, The Twelve Services.

3. Principles:

The main principles and conditions of Alevism are explained, along with how these principles and conditions should be fulfilled. The penalties to be imposed in the event of failure to fulfil these principles and conditions are specified. Emphasis is placed on how certain difficulties should be resolved. In the Buyruk, these sections include: The Obligations of the Order, The Four Gates, The Forty Stations, The Three Sunnahs, The Seven Obligations, and The Resolution of Certain Problems.

4. Customs:

Concepts that must be believed in and respected are explained. We can divide these concepts into two categories: animate and inanimate. Living concepts are addressed in the sections on the Pir, the Guide, the Zakir, the Sofu and the Mücerret. The qualities these individuals should possess are described. In the sections on the Twelve Imams, the Fourteen Masum-i Pak and the Seventeen Kemerbest, which can be included in this section, the names of those considered sacred by the Alevis are taught. Inanimate concepts, on the other hand, are explained in the sections on Dar, Secde, Niyaz, Tac, the Names of God, Solutions to Certain Problems, the Four Primary Objects, and the Velayetname. The meaning of these concepts and their origins are specified.

Function

The Buyruk is a book that serves as the constitution of the entire Alevi faith. As described in the section on its content above, it sets out Alevi beliefs, principles, customs, rituals and legends.

However, the Buyruk is a continuation of the Erdebil Tekke. We can explain this situation as follows: In the 16th century, with the establishment of the Safavid state in Iran, Anatolian Alevism split into two. The Hacı Bektaş Tekke and its followers adopted the name 'Bektaşi' and aligned themselves with the Ottoman Empire. In contrast, the Alevis known as the 'Kızılbaş' supported the Safavid state. At this stage, the Erdebil Tekke sent missionaries into the interior of Anatolia to win over the hearts of the Anatolian Kızılbaş and draw them to its side. These dervishes generally engaged in verbal propaganda.

During the reign of Shah Ismail and his sons, missionary dervishes were constantly sent into the interior of Anatolia. Thus, the Buyruk was compiled in the second half of the 16th century as a handbook for the Erdebil expansion. Its aim was to win supporters for the Safavids.

Indeed, at the end of the Second Hacı Bektaş Manuscript, the following passage is found:

(This guide) was narrated by Salman al-Farisi from the Shah himself. It is the genealogy of Al-i Abâ [13]. He had dictated this in Persian. When the Saints of Khorasan set foot in Rum, they translated it from Persian into Turkish. And let the saints of the order guard this as dearly as their own lives. Hand in hand, hand in truth!

Due to this guiding purpose, there are sections in the Buyruk that occasionally conflict with Bektashi customs. For instance, the Pir and Mücerret sections of our Buyruk are original examples of this claim. In the Pir section, it is stated that 'only and exclusively the pirhood of one descended from the lineage of Muhammad-Ali is valid'.

Yet in Bektashism, no such condition exists. The Mücerret section, meanwhile, constitutes a severe criticism of the organisation of unmarried elders within Bektashism. "The imamate or spiritual guidance of the Mücerret
. If anyone from the Mücerret were to display the power of the Almighty God, the miracles of the prophets, the guardianship of the saints, the miracles of the sheikhs, and the knowledge of the scholars, and were to fly to the heavens on green wings, strike and break his wing! He shall not be made an imam or a guide!"

There is a great similarity between the Buyruk and the Fakr-name, said to be by Ahmad Yesevi. The customs, rituals and principles described in the Buyruk are preserved in the strongest form amongst the Tahtacis.

We learn that alongside this book of the Erdebil Tekke, known as the 'Great Buyruk', there is also a book titled the 'Small Buyruk'.According to the information provided by Gölpınarlı, the book in question is a 25-page volume with the same content as the Great Buyruk. It bears the title: "The letter sent by His Holiness Seyyid Abdülbâkî Efendi, a lover of the saints,

believers who love the saints."

They announced that the Shah, who had long promised to come and was eagerly awaited, had drawn his Zülfikâr and departed.

(14)

(12) A. Yılmaz: Traditions Among the Tahtacis, Ankara 1948.

(13) **Al-i Abâ**: Ali, Fatima, Hasan and Husayn, over whom the Prophet Muhammad spread his cloak.

(14) Abdülbakî Gölpınarlı: op. cit., pp. 178–179.

IN THE NAME OF GOD, THE MERCIFUL AND FORGIVING (15)

This Commandment consists entirely of the words of Imam Ja'far al-Sadiq. His words are clear and definitive. To the believers, the gates of Shari'ah, Tariqah, Ma'rifah and Haqq, along with all the relevant principles, have been explained. It has been explained in all its subtleties what the seekers and devout brothers who have reached the principles through the masters of the Tariqah path must do. May the masters descended from the Prophet's lineage and the believers act accordingly, and may they follow the path's principles accordingly! May they act accordingly so that it may be clear they are part of the Ummah of Muhammad. And then, may they truly be called Muslims!

1- THE GATHERING OF THE FORTY (16)

One early morning, the Prophet Muhammad was on his way to the Mi'raj (17). Suddenly, a lion appeared in his path. The lion began to roar at him. The Prophet Muhammad was at a loss as to what to do. Suddenly, he heard a voice:

"O Muhammad, place your ring in the lion's mouth!"

Muhammad did as he was told. He placed his ring in the lion's mouth. Once the lion had taken the ring, it calmed down. The Prophet Muhammad continued on his way. He reached the highest heaven. There he was reunited with his friend. He exchanged ninety thousand words with him. Thirty thousand of these concerned the Sharia and were revealed to the believers. The remaining sixty thousand, however, were kept as a secret with Ali. (18)

In Paradise, a meal consisting of honey, milk and apples was brought to the Prophet Muhammad. These were specially chosen foods. Milk had a hundred benefits for humans, and honey had a hundred benefits. When the apple was added, these three foods possessed a thousand and one benefits. The honeycomb was likened to the human's essence, the udder to the mother's womb, and the apple's skin to the skin.

Only a veil remains between God and the Prophet Muhammad. The Prophet Muhammad wishes to see God's face. At the Prophet Muhammad's insistence, God grants permission.

God bestowed love upon milk, passion upon honey, and friendship upon the apple. He sent all three to mankind as gifts from Paradise. (19)

As the Prophet Muhammad was returning from the Mi'raj, he saw a dome in the city. This dome caught his attention. He walked over to its door. Some people were conversing inside. The Prophet Muhammad knocked on the door to enter. A voice came from within: (20)

"*Who are you, and why have you come*?" he asked.

(15) The İzmir Manuscript, section titled 'Bismillahirrahmanirrahim' (p. 6). This section serves as the preface to the Buyruk. It appears in all manuscripts. The main content of this section, which consists of many obscure sentences, is as described here.

(16) The Izmir Manuscript (p. 7), the section titled "The Assembly of the Forty". This section also appears in all Buyruk manuscripts. The same section is found in the Maraş manuscript (pp. 155–161).

(17) The word 'miraç' means 'staircase'. In Islam, it refers to the night when the Prophet Muhammad ascended to the presence of God. According to Islamic belief, Muhammad ascended to heaven on the 27th day of the month of Rajab in the year 619 CE to meet with God. For this reason, the night of that day is known as the Night of Ascension. Muhammad himself recounted this event directly. Some Muslims believe this event occurred in reality, whilst others believe it took place in a dream ( ). According to this belief, the archangel Gabriel informed the Prophet that God had summoned him. According to the Prophet, he ascended on Gabriel's steed, Burak or Refref. In some accounts, Muhammad ascended to heaven not on a horse but on Gabriel's wing. God resides in the seventh heaven, considered the highest level of the heavens. Muhammad approaches God until he is two bow-lengths away. He converses with Him. According to Sufi philosophy, the great love felt for God can elevate a person to this level. This event is called 'Mirac-ün-nebevî' (the Prophet's Ascension). There is a similar concept in Christian beliefs. It is believed that Jesus ascended to heaven after being crucified.

(18) Although Muhammad was alone with God, sixty thousand of the ninety thousand words spoken remained with Ali. This also reflects a belief that Ali was with God.

(19) Some manuscripts of the Buyruk mention that a meal consisting of honey, milk and apples was brought to Muhammad in paradise. This event is also depicted in Hatayi's poem titled 'Miraçlama':

Three gifts came from the Almighty; milk and apples, taken from honey.

(20) The Izmir manuscript (p. 7). In the Maraş manuscript, this section is slightly different (p. 155). The Maraş manuscript states: 'One day, the Prophet stood at the gate of Safa.' However, according to the account, Muhammad stopped there after the assembly of the Forty had ascended to the Mi'raj.

Prophet Muhammad:

"I am the Prophet. Open the door so I may enter. Let me see the beautiful faces of the saints!" he replied. From within:

"There is no room for a prophet among us. Go and fulfil your prophethood amongst your people," they said.

Upon this, Muhammad withdrew from the door. Just as he was about to leave, a voice from God came: *"O Muhammad, go to that door,"* He commanded.

In accordance with God's command, Muhammad went back to that door and knocked. From inside, they asked, *"Who is it?"* The Prophet Muhammad said:

'I am the Prophet. Open the door so that I may enter and see your blessed faces,' he said. From within, they replied, '*There is no room for a Prophet among us, and besides, we have no need of a Prophet.*'

Upon hearing these words, God's messenger turned back. Just as he was about to leave, God commanded once more:

'O Muhammad, turn back. Where are you going? Go and knock on that door,' He commanded. The Messenger of God returned to that door. He knocked on the door.

From inside, a voice asked, '*Who are you*?'

"I am the son of a poor man, created from nothing. I have come to see you. May I be permitted to enter?" he replied. He did not announce that he had returned.

At that moment, the door opened. Those inside:

"Welcome, you have brought good tidings; may your arrival be blessed, O opener of doors!" and invited him in. (21)

The Forty were seated in that assembly, conversing amongst themselves. (22) The Prophet, peace be upon him, said:

"The holy door, the door of blessings, has opened. Bismillahirrahmanirrahim," he said, stepping inside with his right foot first and entering through that door.

Inside, thirty-nine faithful souls were seated. When Muhammad looked, he saw that twenty-two of them were men and seventeen were women. (23)

"*The Prophet Muhammad has arrived*," came a voice from beyond. (24) The believers stood up to make way for Muhammad to enter. They all offered him a seat. Hazrat Ali was also present in that gathering. Hazrat Muhammad sat down beside Hazrat Ali. But he did not realise that it was Hazrat Ali. A number of questions arose in Hazrat Muhammad's mind.

"Who are these people? They all seem to be on the same level. Which one is the elder, and which the younger?" he thought. He felt it unnecessary to ask, but he could not resist:

"Who are you? What are you called?" he asked. Those inside replied:

"We are *the Forty*," they replied. The Prophet Muhammad:

"Well, who is your leader and who is the youngest? I haven't understood," he said. The Forty replied:

"Our elder is also an elder. Our younger is also an elder. Our forty are one, and *one of us is forty*," they replied.

The Prophet Muhammad asked, "But one of you is missing; what has happened to that one?" The Forty replied:

"That one is Salman. He has gone out into the countryside. He has gone to Persia (25). *But why did you ask? Salman is here too.*

Count him among us," they said.

(21) After Muhammad reached the door of the Forty, he was subjected to an interrogation. This interrogation section is not found in the Izmir manuscript. It has been added here from the Maraş (pp. 155–156) manuscript.

(22) In the Izmir manuscript, this section is narrated differently. As Muhammad enters, the Kırklar rise to their feet and pay their respects. The entire section that follows is very brief in the Izmir manuscript. The remaining section has been completed from the Maraş manuscript.

(23) 157, Maraş Manuscript. (p. 157)

(24) Izmir Manuscript (p. 7)

(25) Pars: Iran. In the Maraş manuscript (pp. 157–158), 'Pars' is clearly written. Assoc. Prof. Dr Bedri Noyan has explained that the word should be in the form 'parsa' and that it refers to 'the dervish going out to gather the necessary things'. However, the word "parsa" means "a person deeply devoted to religion, always engaged with it". Noyan's explanation cannot be correct in this respect.

The following section is presented in the "The Secret of Truth" section of the Buyruk, p. 9, Izmir manuscript. It is identical to the subsequent section, "The Companionship of Muhammad and Ali". For this reason, the section has been concluded and the text has moved on to the new section.

The Prophet Muhammad asked the Forty to demonstrate this. At that moment Ali [26]extended his arm. One of the Forty said, *'Permission granted,'* and struck Ali's arm with a knife. Blood began to flow from Ali's arm. At that moment, blood was flowing from the wrists of all the Forty.

At that moment, a drop of blood entered through the window and fell onto the floor. This blood was from the arm of Salman, who was in the countryside. Then one of the Forty bandaged Hazrat Ali's arm. The bleeding from all the other Forty also stopped.

At that moment, they saw Selman al-Farisi arriving from Persia. Selman brought a single grape.
The Forty brought this grape and placed it before the Prophet Muhammad:

"O servant of the poor, do us a favour and divide this single grape among us," they said.

Prophet Muhammad looked at the situation. "There are forty of them, and only one grape. How can I divide this grape?" he pondered. At that moment, God said to Gabriel:

"My beloved (Muhammad) is in a predicament. Hurry and fetch a plate of light from Paradise, and bring it to him. Let him crush that grape into a syrup within this plate. Let him *give it to the Forty and have them drink it."*

Gabriel brought a plate made of light from Paradise and came before God's Messenger. Conveying God's greetings, he placed the plate before Muhammad.

"Make it into syrup, O Muhammad," he said.

At that moment, the Forty were watching to see what the Prophet Muhammad would do with the grapes. Suddenly, the Prophet Muhammad appear . The plate was shining like the sun. The Prophet Muhammad placed a drop of water into the plate. Then, with his finger, he crushed that grape in the plate of light, turning it into a sweet drink. He placed the plate before the Forty. The Forty drank of that syrup. They all became intoxicated as they had been at the time of the first creation. They rose from where they were sitting.

Saying 'Ya Allah' once, they joined hands. Naked and bare, they entered the semah. Muhammad also entered the semah with them. The Forty's semah continued in a divine light. Whilst performing the semah, the blessed turban [27]fell from the head of the Prophet Muhammad. The turban broke into forty pieces. Each of the Forty took a piece. They made skirts from those pieces and donned them [28]

. The Prophet Muhammad asked them who their master and guide was. The Forty replied:

"Our spiritual master is Shah-i Merdan Ali, without a doubt or dispute, and our guide is Gabriel, peace be upon him"

they said.

Upon this, the Prophet Muhammad realised that Ali was there. Ali walked towards the Prophet Muhammad. When the Prophet Muhammad saw Ali coming, he bowed with respect and love and offered Ali a seat. The Forty also joined the Prophet Muhammad,

bowed respectfully before Ali and made way for him, offering him a seat. At that moment, the Prophet Muhammad,

He saw the engagement ring on Ali's finger. [29]

2- THE PARTNERSHIP BETWEEN MUHAMMAD AND ALI [30]

When the verse "**Complete the Hajj and Umrah for the sake of Allah**" (II, Al-Baqarah 196) was revealed, the Prophet Muhammad clasped his fingers together. He declared, "Umrah has been incorporated into the Hajj ritual until the Day of Judgement." Having completed the Hajj and Umrah rituals with those around him, he set out for Medina. The community arrived at the Gadîr-u Humm site in the place known as Juhfah, situated between Mecca and Medina, on the eighteenth Thursday of the month of Dhu'l-Hijjah. The verse (V, Al-Ma'idah 67) is revealed to the Prophet Muhammad, which reads: **"O Prophet, proclaim what has been revealed to you by your Lord; and if you do not fulfil this proclamation, you will not have fulfilled His mission, and Allah will protect you from the people; verily, Allah does not grant success to the disbelieving people in following the right path**."

(26) In the Izmir Manuscript (p. 8), it is stated that "one of the forty extended his arm". In contrast, the Maraş Manuscript (p. 158) states that Ali extended his arm.

(27) Imame: Turban. In Buyruk, p. 8, this word appears as 'şemle' in the Izmir manuscript: (a turban made of wool).

(28) In the Maraş Manuscript (p. 150), the story ends here and the Prophet Muhammad returns home. The "Secret of Truth" section of the İzmir Manuscript is a continuation of this (p. 9). According to Alevi beliefs, the semahs also originate from the Gathering of the Forty

(29) The Izmir Manuscript (p. 9), the Maraş Manuscript (p. 159) and the accounts told among the Alevis differ slightly. According to them, after Muhammad returned home, Ali came and placed the ring that Muhammad had given to the lion's mouth before him.

(30) The Izmir Manuscript (pp. 9 and 11) and the Maraş Manuscript (pp. 159–161). It is believed that these accounts extend back to the origins of the Shia-Sunni conflict. (Abdülbaki Gölpınarlı: A Social History of Islam, Istanbul 1975, pp. 155–157)

Following the revelation of this verse, they camped at Ghadir-i Humm. They went to sit beneath the trees there. The Prophet ordered those of the Companions who had gone ahead to return, and those who had stayed behind to catch up. He called out, 'Prayer brings people together.' Once everyone had gathered, the midday prayer was performed as a traveller's prayer.

A pulpit three steps high is constructed for the Prophet Muhammad from camel saddles. After the prayer, the Prophet Muhammad ascends the pulpit. He calls Ali to his side. They also bring Ali up onto the pulpit. The Prophet Muhammad takes Ali to his right. Then he delivers the following sermon:

"Praise be to Allah; we seek His help, we believe in Him, we rely on Him, we seek refuge in Him from evil and from deeds unworthy of us; there is no guide for those who have lost their way except Him. Whomever He guides will not go astray nor be led astray. I bear witness that there is no god but Him, and that Muhammad is His Prophet alone.

After praising Him and bearing witness to His Oneness, O people, Allah, the Compassionate and All-Knowing, has informed me that I have been summoned to His presence; soon I shall respond to His call and depart for the eternal abode.

I am responsible for the duty entrusted to me, and you are responsible for the duties entrusted to you. What do you say on this matter? What is your opinion?"

The Companions cried out, "*We bear witness that you have conveyed the message, given counsel, and fulfilled your duty; may Allah reward you.*"

Then the Prophet Muhammad said:

"In the Hereafter, you will join me by the pool; the length of my pool is as far as the distance between San'ā and Busrā; on its banks are as many cups as there are stars in the sky. I shall arrive first; when you come, I shall ask you what you have done with the two priceless things I have left among you. I leave two priceless things among you; one is greater than the other: the rope of Allah stretched from heaven to earth—the Word of Allah—and the other is my Ahl al-Bayt. These two will never be separated until you reach me at the edge of the pond; I have asked this of my Lord. If you cling to these two and follow them, you will never go astray or lose your way after me."

After joining the gathering of the Forty, the Prophet Muhammad rose and returned home. All the Companions came to visit the Prophet Muhammad. The Companions said to the Prophet Muhammad: (31)

"*O Messenger of God, for the sake of God, tell us what the Almighty has said, so that we may hear it.*" they said. At that, the Prophet Muhammad addressed them thus:

"O believers, God's secret is the truth. And the truth is on the side of righteousness. Come, seek the truth so that you may attain God's secret" he said. The Companions asked:

"*What is truth, O Messenger of God?*" they asked. Then the Prophet replied to them:

:

"Truth is to profess with the tongue and affirm with the heart. It is to believe and have faith. (33) Love yourself first, then society. Love your tongue and your body. (34)

The Prophet Muhammad then asked the following question:

"O people, do you not know that I have greater authority and guardianship over the believers than they have over themselves? And do you not know that I have greater authority and guardianship over every believing man and every believing woman than they have over themselves?"

The Companions all replied in unison, "*Yes*," in affirmation. Upon this, the Prophet Muhammad took the hand of Ali, who was standing to his right, and raised it. The whiteness of both their sleeves became visible. With his noble voice, the Prophet Muhammad declared:

"Whose master I am (over whom I have authority and guardianship), Ali is his master (he has authority and guardianship over him)."

He then sits on the pulpit. He raises his hands and recites the following prayer:

"O Allah, love those who love him (who accept his authority), be an enemy to those who are his enemies, help those who help him, humiliate those who despise him, and wherever he turns or goes, let the truth be with him."

(31) According to the Izmir manuscript, this event takes place in the Kırklar district. However, this is unlikely given the content. We have included material from the Maraş manuscript (pp. 150–161).

(32) Maraş Manuscript (p. 160)

(33) Izmir Manuscript, (p. 9)

This event is known as the 'Farewell Pilgrimage', and the Prophet's words are referred to as the 'Hadith al-Ghadir'. However, both the sequence of events and the Prophet's words are subject to debate. Sunnis claim that the Prophet's words do not contain this content. Alevis, however, assert that the Prophet directly appointed Hz. Ali as his successor, arguing that fraud was involved in subsequent caliphate elections. The account in the section "The Companionship of Muhammad and Ali" in the Buyruk is based on the "Farewell Pilgrimage" event.

"Surrender yourself willingly to a spiritual guide out of love. Obey his commands." At that, the Companions said to the Prophet Muhammad:

"O Messenger of God, we have come to accept the truth. Command us, and we shall obey." (36)

At that moment, Gabriel arrived: (37)

"O Muhammad, God has commanded you to appoint Ali as your successor," he said.

The Prophet Muhammad wished to avoid this. Upon this, Gabriel returned. He ascended to the Prophet's noble threshold. He said:

"O Muhammad, why are you shying away from carrying out God's command?" he asked. The Prophet Muhammad replied:

"But there is no pulpit," he replied. Gabriel said:

"God has commanded you to make a pulpit from a camel's saddle, to ascend upon it, and to deliver your message," he said.

Upon this, the Prophet gestured. The believers fashioned a pulpit from a camel's saddle. The Prophet Muhammad ascended that pulpit. First, he delivered a fine sermon. Then he said: (38)

"O believers, the truth concerning the noble Shah-i Mardan Ali has come to pass. Go and pledge your allegiance to Hazrat Ali." (39)

As he spoke these words, he took Hazrat Ali's hand. He raised him onto the pulpit. With his blessed hands, he unfastened his belt. He pressed Ali to his chest. And he pulled the shirt over them. The two of them entered a single shirt. The two of them emerged from the collar of a single shirt. Two heads appeared on one body. And the Prophet recited the following hadith regarding Ali: (40)

"Your blood is my blood, your flesh is my flesh, your body is my body, your soul is my soul, your life is my life." (41)

The Companions who witnessed the event were astonished upon hearing these words. One of them, out of envy, asked:

"*O Messenger of God, take off your sacred garment so that we may see*!"

Upon this, the Prophet removed his sacred garment from his sacred body. All those present saw that the bodies of the Saint and the Prophet had become one.

"*We believe, O Messenger of God*," they said.

The Prophet put on his sacred robe once more. Thereupon, Muhammad Mustafa declared:

"Whose master I am, Ali is also his master," he said, taking the hand of Hazrat Ali. He placed his thumb upon Ali's thumb. He appointed him as his deputy in his stead. And he recited this verse: (42) **"O Muhammad, verily those who bow their heads and extend their hands to you are deemed to have bowed their heads and extended their hands to God. God's hand is above their hands. Whoever goes back on this pledge has only turned against himself. God will bestow a great reward upon him who fulfils his pledge to God."** (43)

After reciting the verse, he recited these four hadiths as the conditions of the oath upon Ali, the greatest of the believers:

(34) Izmir Manuscript, (p. 10).

(35) The Maraş Manuscript, (p. 160)

(36) Izmir Manuscript (p. 9) and Maraş Manuscript (p. 160).

(37) The arrival of Gabriel is not found in the Izmir and Maraş manuscripts. Added from the Hacı Bektaş manuscript (p. 234).

(38) Hacı Bektaş Manuscript (p. 234)

(39) , Maraş Manuscript (p. 160).

(40) The Izmir Manuscript (p. 11). The section titled 'The Prophet and Ali Becoming Companions'.

(41) Izmir Manuscript, p. 11, Maraş Manuscript (p. 160) and the 2nd Hacı Bektaş Manuscript (p. 234). These verses are very famous and are given in Arabic in all manuscripts of the Buyruk.

(42) 2. The Hacı Bektaş Manuscript (p. 236)

(43) Surah al-Fath, Verse 10. Presented in Arabic in the original text.

First: "Ettaazimi liemrullahi". Second: "Eşşefekati âlâ hulkullahı." Third: "Eddünya vel-emsahe-tehu." Fourth: "Elahiretihî şefaathü." (44)

Thereafter, he recited the following supplication in the presence of the Commander of the Faithful, Ali: (45)

"O God, aid those who are attached to him and be an enemy to his enemies! Aid those who aid him. Weaken those who oppose him. Exalt those who exalt him. Hasten his salvation. Destroy all those who oppose him, whether human or jinn, throughout all ages. Grant his intercession to him, to those who join him, and to his supporters! Guide the righteous to the straight path along with them. Admit them among them. On the Day of Resurrection, do not separate the believers from their company. Verily, You are the Merciful and the Forgiving. Protect the believers with Your mercy!" (46)

After reciting this prayer, the Prophet asked Ali to bring his sacred prayer mat. Ali brought the Prophet's prayer mat. The Prophet descended from the pulpit. With the Prophet's permission, Ali spread the prayer mat at the foot of the pulpit, facing the Qibla. (47)

The Prophet placed his sacred belt upon the prayer mat. (48)

He stepped back three paces from the prayer mat. He took the first step in the name of God, the second in the name of Gabriel, and the third in his own name.

Upon this, Ali, the Commander of the Faithful, placed his belt at the edge of the prayer mat. He left his sacred beads upon that prayer mat. (49)

The Prophet stood up with his community. And the Messenger of Allah took his belt from the prayer mat. (50) He began to speak thus:

"This sash is the one that Gabriel, peace be upon him, tied around my waist on the Night of Ascension. After inviting me to the Ascension, he fastened it around my waist. Now I am fastening it around your waist," he said. (51)

He tied the sash around Ali's waist. (52)

He tied the first knot in the name of God, the second in the name of Gabriel, and the third by saying, "Muhammad, Messenger of Allah," and tied it. He tucked one end of the tight knot to the right and the other to the left. Upon this, he recited:

"There is no god but Allah, Muhammad is the Messenger of Allah, Ali is the friend of Allah"

After Ali had been girded, the Messenger of Allah sat down. Then all the Companions sat down. Then the Messenger of Allah called out:

"O believers," he called out. The believers listened intently for a moment. The

Prophet said: "Let each of you accept the other as a brother."

Then every believer found a brother for himself. Each pair accepted one another as brothers. Hazrat Ali was left alone. He, the eldest of the believers, stood up and

said: "O Messenger of Allah, with whom shall I be a brother?"

The Messenger of Allah, peace be upon him, said:

"O Ali, you are my brother. Just as Moses and Aaron were. From now on, you too shall bind the loins of those who follow you and of the believers!"

Thereafter, the eldest of the believers, the most knowledgeable of the imams, the holy Ali, son of Abu Talib—may God's grace be upon him—fastened the belts of three men in the presence of the Messenger of God. He fastened the belt of Salman al-Farisi first, then that of Kamber, and thirdly that of Suheyl.(53)

The believers wished to celebrate this event. They brought ten bunches of dates. (54)

(44) Hacı Bektaş Manuscript (p. 236)

(45) Izmir Manuscript (p. 87) "The Giving of Muhammad's Hand to Ali" section. In the Maraş Manuscript, the word "verse" is used instead of "prayer". However, as these words are not found in the Qur'an, they are not verses.

(46) Izmir Manuscript (p. 88)

(47) The Hacı Bektaş Manuscript (p. 236).

(48) Izmir Manuscript (p. 88). (49) Hacı Bektaş Manuscript (p. 236).

(50) Izmir Manuscript (p. 88).

(51) 2. Hacı Bektaş Manuscript (p. 236), in the İzmir Manuscript, p. 88.

(52) The Izmir Manuscript (p. 88) states that the sash was tied by Salman al-Farisi; this section is not found in the Maraş Manuscript.

(53) 2. Hacı Bektaş Manuscript pp. 236–237.

(54) Izmir Manuscript, p. 88.

They mixed the bread and dates with oil. Hazrat Ali prepared a morsel of bread, oil and dates in the presence of the Prophet. He offered that morsel to all the believers. (55)

(God) bestowed this morsel upon the followers of Hazrat Shah-i Velayet. (56) A small piece of the morsel remained.

(57) At that time, Hasan, Husayn and Fatimah al-Zahra were in Medina. And thereafter, with a love springing from the heart and four convictions, the Imam, the Pir and Shah-i Velayet affirmed that a portion of that food should be granted to Imam Hasan, Imam Husayn and Fatimah al-Zahra. (58)

(They placed that remaining morsel) into a box. And they gave it to Salman al-Farisi. He was a servant of that household. Salman delivered the box to Medina without ever setting it down. There, he placed it upon the table.

Thus, they sent that sweet from one city to another. That morsel had been in the presence of Muhammad Mustafa, peace be upon him. It had been sent to the Ahl al-Bayt. The followers of the order still do so today. Ultimately, within the order, the Sheikh is Muhammad Mustafa, and the Naqib is Amir al-Mu'minin Ali. (59)

Salman brought it to Medina. The custom of sending a morsel among the Sufis as a sign of affection stems from this event. (60)

It is said that Gabriel, peace be upon him, tied the loincloth of Adam, the Pure One of God. Thereafter, they accepted one another as brothers. Upon this, by God's command, all the angels presented Adam with halva and fresh bread in a dish. This was an offering. Our Mother Eve was not there. And a morsel of the food was set aside for our Mother Eve. And the custom of setting aside a morsel has remained from that time. (61)

At that time, the Prophet prostrated himself on the ground in the holy city of Medina and made his farewell supplication. Then Gabriel came:

"O Muhammad, the Almighty God sends His greetings to you. Be ready for the appointed time; the time has come. Let us meet face to face. In this context, may *the Commander of the Faithful, Ali, may God's mercy be upon him, be well."* (62)

(Regarding the companionship between the Prophet Muhammad and Ali) some of the Companions said:

"Look, he gave his daughter in marriage, and now he calls him his brother," they said. They abandoned their faith and became unbelievers. Consequently, they harmed the noble lineage (Al-i Aba). They were cursed. It has been said that thousands of curses be upon the enemies of Al-i Aba. (63)

3- THE PIR (64)

From that time until today, the path of the Pir, the prayer mat, and the teachings of Sharia, Tariqat, Ma'rifat, and Haqq have been inherited from Muhammad and Ali. For this reason, it is not permissible for anyone other than the descendants of the Prophet to act as a Pir or to seek that position. (For one who acts contrary to this) whatever he eats or drinks is haram. His tarikat is apostate, his hakikat is apostate. (65)

Nor are his guidance, allegiance, or repentance valid. For there is no allegiance to the Prophet's lineage. He has been left without capital. His origin is certainly non-existent. That person is deprived of the blessings of the Twelve Imams' dervish lodges.

The Prophet, peace be upon him, states in a hadith: 'The Almighty God has declared in an ancient utterance: "The origin is the origin."' For from eternity, the cloak, the robe, (66)guidance, repentance, the office of Pir, and the prayer mat; all of these have come to Shah-i Mardan Ali. (Therefore) it is not permissible to confer the office of Pir upon one who is not the son of Shah or of his lineage. One must be of the lineage of Muhammad-Ali for the office of Pir to be permissible.

(55) 2. Hacı Bektaş Manuscript, p. 237.

(56) Izmir Manuscript, p. 88.

(57) 2. Hacı Bektaş Manuscript (p. 237).

(58) Izmir Manuscript, p. 88.

(59) 2. Hacı Bektaş Manuscript, pp. 237–238. The İzmir Manuscript, p. 88, states that Caliph Muhammad is Pir Ali.

(60) Izmir Manuscript, p. 88.

(61) Izmir Manuscript, p. 86.
(62) Izmir Manuscript, p. 11, and Maraş Manuscript, p. 161.
(63) Maraş Manuscript (p. 161)

(However, merely being of the lineage of Muhammad-Ali is not sufficient to become a Pir.) The Pir must act in accordance with his knowledge. He must possess knowledge of the four gates, forty stations, twelve principles, seventeen kemerbests, three Sunnahs and seven obligatory duties, and the great knowledge of the Farz-Sheikhs.And he must stand and sit in accordance with the path, and tread the path of truth with truth, so that his pirhood may be valid. For the seeker and the path belong to the guide. The guide cannot wander aimlessly in this world. He cannot ruin the Hereafter. He cannot corrupt the seed and the seal placed by Muhammad-Ali in the dough!..(67)

And Imam Ja'far al-Sadiq, may God be pleased with him, said in one of his sayings:

"Whether master or seeker, every follower of the path has a specific duty and obligation. If a master does not show the seeker the true path, how can he be a master? If a seeker does not know the true path shown to him, how can he be a seeker? For man has both a perfect and an ignorant nature. The nature of both master and seeker must be perfect so that their pledges

may be accepted! May their labour, sacrifice, vows and supplications be accepted! May their labour not be wasted in vain. (68)

Indeed, there is a hadith on this subject:

"We take every deed they do and reduce it to dust and smoke."(69 it is stated.

And the spiritual guide must be perfect so that he may refine the seeker and set him on the right path. (Thus the seeker) may come to know God and know his guide. (70)

Imam Ja'far al-Sadiq, may God be pleased with him, states the following on this matter:

"The path and its principles have two aspects. One is called the perfect aspect, the other the ignorant aspect."

Now, ignorant masters whose allegiance and guidance (71)do not stem from the descendants of the Prophet. (Those whose allegiance and guidance do not stem from the descendants of the Prophet) have not reached the source of the water. They have been left without capital. Their repentance is not valid. It is not permissible for them to take on disciples or to receive pledges. In Sharia they are apostates, (72)in the path they are apostates, in gnosis they are apostates, and in reality they are apostates. Is a decision made to expel such a master from the path, the order, and the assembly? The answer is: Yes! For this reason, their pledges cannot be trusted. What they consume is haram.

Now, the masters who possess the perfect aspect are those who have attained the lineage of the Messenger. Their pledges and allegiance must be from the lineage of the Messenger. Their declaration and faith must be accepted so that their orders and truths may be perfect. It must be permissible for them to act as spiritual masters. And *it is necessary for* the spiritual master to be perfect and *to know* what the four gates are. *And he must act upon the verses. He must also perform deeds. And he must know the stations.* (73)

And in one of his sayings, Imam Ja'far al-Sadiq, may Allah be pleased with him, states:

"From Adam until the arrival of the final Prophet, Muhammad Mustafa, there were no sects or established paths. Then came Muhammad Mustafa and Aliyyel Murtaza. Revelation descended via the Green Line. (In that revelation):

(64) The subject of the 'Pir' is dealt with in a scattered manner throughout various sections of the Buyruk. This first section is the chapter entitled 'Pirlik ve Taliplik' (Pirhood and Discipleship), found on pages 12–17 of the Buyruk.

(65) The original form of the word is 'murted'. It means 'one who has abandoned Islam and chosen another religion'. Among the people, the word has undergone vowel harmony and taken the form 'murtad'.

(66) meftul: Made like a wick, woven. Here, it is used to mean a 'tığ-ı bend' woven from wool.

(67) Izmir Manuscript (p. 12).

(68) The Buyruk places great emphasis on human maturation. The terms 'enlightened' and 'ignorant' are used to discuss education. A study on this subject has been conducted in recent years. Belkıs Temren: The Educational and Cultural Dimension of Bektashism, Ministry of Culture, Ankara 1995.

(69) İzmir Manuscript (p. 13). In the Buyruk, this section is presented in Arabic. In reality, it is not a hadith but a verse from the Furkan
(25), verse 21.

(70) Izmir Manuscript (p. 27).

/(71) biat: 1. Accepting someone's arbitration, 2. Shaking hands, 3. Kissing the hem of the garment. irşad: A person of spiritual knowledge (arif) guiding another in the path of the order and the way of God.

(72) See Footnote 54.

(73) Izmir Manuscript (p. 20), section titled "Vech-i Kâmil, Vech-i Câhil".

"**Muhammad is not the father of any of your men, but he is the Messenger of God and the last of the prophets. God knows all things.**" (74) When this was said, the religion came into being. And the following was revealed concerning Ali:

"There is no sword superior to Zülfikar, nor any warrior superior to Ali." (75)

(Again, Muhammad:)

"The One who turns things about, the One possessing power and might, is none other than God." (76) "O God, send blessings upon Ali and Muhammad, and upon Muhammad and Ali" (he said.)

When these were spoken, the religion came into being. The letters 'Lām' and 'Alif' were established. 'Lām' signifies Muhammad, and 'Alif' signifies Ali. This is the meaning. Then the Shari'ah emerged. The Tariqah, (Ma'rifah) and Haqiqah were concealed as secrets. And the Shari'ah befitted the honour of Muhammad. The Tariqah and Haqiqah befitted the honour of Ali. The pillars of the Shari'ah, the Tariqah, Ma'rifah and

the word of decision, the prayer mat, and the oath of allegiance— , guidance, affirmation, faith, caliphate,

eternal existence, and the role of the spiritual guide—all came to Muhammad Ali.

The beginning is Muhammad Ali. The end is Muhammad Ali. Since fasting, prayer, pilgrimage, almsgiving, the declaration of faith, and all worldly obligations originate from Muhammad Ali, it is not permissible to appoint anyone other than the descendants of the Prophet as a spiritual guide. If you ask what this means, it is impermissible for the following reason: The Almighty God loved the holy Prophet Muhammad and created the entire universe out of His love for him. For He loved Muhammad, and thus Muhammad came to be; He loved Ali, and thus Ali came to be. Since the secret He loves is the Secret of God and the Secret of the Father of God, guidance, allegiance, discipleship and the role of the disciple all stem from the lineage of the Prophet. (For this reason) it is not permissible for anyone other than the descendants of the Prophet to act as a sheikh, a spiritual guide or a spiritual master, to take on disciples or to bestow spiritual authority. Furthermore, their pledges are invalid. And what they consume is forbidden. What they consume is impure. There is a verse on this matter:

"**God does not guide the people who do evil**" (77) it is said. They are deviants in the path.
Their faces resemble those of black pigs.

In one of his sayings, Imam Ja'far al-Sadiq (may God be pleased with him) states:

"It is stated in the Noble Qur'an: 'Your children are your religion.' The religion is Muhammad, and faith is Ali. Whoever does not adhere to this statement has no religion or faith."

Thus, if you pledge allegiance to the Prophet's lineage and make a declaration of faith, your religion and faith will be accepted, and you will attain faith. Moreover, your declaration must be valid so that your deeds and intentions may be accepted. The eight gates of Paradise shall open for such a person, and the seven gates of Hell shall be shut in their faces.

Those who do not make a declaration of faith to the lineage of the Messenger, who do not pledge allegiance, and who do not express their will—whether they be a spiritual guide or a seeker—whatever they eat is haram, and whatever they swallow is impure. Their declaration is invalid. Their crown is flawed. They are impure within the path; their faces are dark. They do not fit within the principles, the path, or the truth. The reason is that they have been rejected by the lineage of the Messenger. And they have been left without capital.

When a person accepts the lineage of the Messenger, they reach the source of the water. Understand from this that those who do not accept the lineage of the Messenger have been without capital since the creation of the universe, for the lineage of the Messenger is the head of everyone. Eighteen thousand worlds have boasted of their friendship. And a verse has been revealed concerning them. Those who do not know that the source of the water is Muhammad-Ali have toiled in vain. (Regarding them):

"We shall **take every deed they do and reduce it to dust and smoke**." (78)

The pledges of allegiance and declarations of faith of sheikhs, spiritual masters and pirs who have not attained the lineage of the Messenger are not valid.

(74) This section is given in Arabic in the Book and is the 40th verse of Surah Azhab (33) in the Qur'an.

(75) This sentence is in Arabic. It is not found in the books of Hadith. However, in Tabari, it is stated that Gabriel spoke these words during the Battle of Uhud. The passage in Tabari reads as follows:

"When the Messenger of God once again saw a group of the disbelievers of Quraysh, he ordered Ali to advance upon them. Ali attacked them, scattering their ranks, and killed Shayba ibn Malik of the Banu Amir ibn Lu'ay. Thereupon he came and said: 'O Messenger of God! The recompense for this is sincere friendship and a shared concern.' The Messenger of God replied: 'Ali is from me, and I am from Ali,' and Gabriel said: 'I am from both of you.' At that moment, a voice was heard:

'The true sword is Zulfikar alone, and the hero is Ali alone,' it was said." (Tabari: History of Nations and Rulers IV, MEB, Trans. Zakir Kadiri Ugan – Ahmet Temir, Istanbul 1992, pp. 391–392).

(76) This sentence is in Arabic and is one of the hadiths of the Prophet Muhammad.

(77) This verse is also given in Arabic. It is the 80th verse of Surah Tawbah (9).

(78) The 23rd verse of Surah al-Furqan (25). The original text is in Arabic

(They) are exiles, outcasts. What they eat is haram; what they swallow is impure. What they commit is sin. For they have not reached the offspring of Hazrat Murtaza Ali and have been left without capital. Yet, without capital in hand, the goal cannot be attained and nothing can be acquired.

Imam Ja'far al-Sadiq (peace be upon him) states:

"*May those who have attained the offspring of the Prophet Muhammad and Ali, the Noble and the Chosen, and who have pledged allegiance and expressed their devotion, attain religion, faith, affirmation and allegiance; may their path and rites be valid. May their good deeds be accepted in the Hereafter. May they be acquitted and saved on the Day of Judgement. May their declarations be valid so that their efforts may be accepted.*" (79)

(And in another saying) Imam Ja'far al-Sadiq states:

"*A spiritual guide must be of the utmost perfection. (Spiritual guides) must know the four gates, the forty stations, the three Sunnahs and the seven obligatory duties, and must teach the path and its principles to the seekers. They must know where these come from, why they exist, what their origin is, what their rules are, what their modesty is, what their principles are, what repentance is, what the obligatory duties are, what the Sunnah is, what the supererogatory acts are, and how they are performed.*

And furthermore, they must know: what is the Shari'ah, what is the Tariqah, what is Ma'rifah, and what is Haqq (Truth). And thereafter, they must know: with what is the Shari'ah completed, with what is Ma'rifah completed, with what is the Tariqah completed, and with what is Haqq completed. What are these? A Pir who does not know these four principles in this manner is not a true Pir.

To put it another way: Sharia is the ship. The Tariqah is the sea. Ma'rifah is the diver. Haqiqah is the pearl.

Now, for one who is a Pir, it is necessary to board the ship of Sharia, set sail upon the sea of Tariqat, become a diver of Ma'rifat, and reach the pearl of Haqiqat to retrieve it, so that his declaration may be valid! " (80)

(Another issue concerns the master's relationship with his lineage).

Now, some of the spiritual masters of our time:

They boast, saying, '*I am the son of so-and-so, the postmaster.*'

Yet when a person dies, in the hereafter they do not ask, *'Whose son are you*?' Instead, they ask, *'What did you do in this world*? *What deeds did you perform*?'

When the accursed Yazid threw Imam Zayn al-Abidin into prison, (Imam Zayn al-Abidin) wept. The devotees in the prison asked:

"*O Imam, why are* you *weeping*?" Hazrat Imam replied:

"*We have fallen into this state in this world. If this is our situation in this world, what will become of us in the Hereafter*?" The devotees *said*:

"*O Imam, since* you *are the grandson of Muhammad Ali, why should you fear*?" Imam Zayn al-Abidin:

"*When I reach the grave, they will not ask about my grandfather. If they were to ask, 'Whose son are you?', it would suffice for me to say, 'I am the son of Imam Husayn'. However, (in the Divine Court) they will not ask about my forefathers or my grandfather. They will only ask about the deeds that have been done.*

How fortunate is the servant whose record is found to be without error when he arrives at the Assembly. And woe to the servant whose record is found to be in error!" (81)

(There is no such thought as, 'Could the Pir have sinned?') In recent times, some seekers:

"*Is it a sin for a spiritual guide to sin? They are descendants of the Prophet. Their blasphemy becomes faith*," they say. Yet the truth is not as they imagine. The reason is that if a spiritual guide commits a sin, five sins are recorded against him. If a disciple

commits a sin, only one sin is recorded. For if a word comes to you from an unexpected source, you are deeply hurt by it. But if it comes from an ignorant person or an enemy, you say, 'The ignorant do not know; the enemy has acted in enmity.' Ultimately, the descendant of the sacred lineage is of the stock of God's beloved friends. (82)

(79) Izmir Manuscript (pp. 14–17).

(80) Izmir Manuscript (p. 18).

(81) Alaca Manuscript, 'The Chapter on Our Praised Lineage' (pp. 174–175).

(82) Gümüşhacıköy Manuscript (pp. 196–197) and Alaca Manuscript (p. 182).

If the Pir, disregarding his own position, commits an act forbidden by God, God will say to him on the Day of Judgement: *"O you tyrant, instead of setting an example for the seeker and doing good deeds, you have become unprincipled. The seeker looked to you and went astray.*

(In truth) it is the Devil who leads astray. Yet you were the cause. Come, now give an account of your deeds!" and sends him[to] the hellfire (83).

For a Pir to separate from his wife, to yield to Yazid (84), to shed blood, or—God forbid—to commit sodomy is a grave sin. (85)

No remedy can be found for the troubles of a master who does such things. He is a wayward soul. One must not even look upon the face of such a master

nor may one approach his hearth. And under no circumstances shall he be allowed to cross the threshold of the hearth, nor shall he be received as a guest. For forty years, the land where his foot has trodden shall bear no fruit. One must not go near such a dervish. It is unbelievable that

, he is still called a 'cazıdar'—it is unbelievable. That pir has been expelled from our dervish lodge. He has been cast out from among us (86)

If a few young disciples emerge in a Pir's hearth, they must recognise one of them as the supreme one and regard him as a Pir. That Pir will be the one to receive and question the seekers. However, the Pir must also receive initiation from another hearth. Some have put forward the idea that 'saints cannot see one another'. Yet the root and ancestor of the saints are one. One circles round and arrives at a place. (At the root) a person must purify themselves. Unless a person

cannot be guided by the spiritual guide onto the right path. (87)

If a pir's lineage dies out, the seekers will follow whichever pir their essence aligns with. However, the pir must be of the Prophet's lineage.

If a spiritual master says to a disciple, 'Come, become my disciple; be my companion', he is leading him astray. (88)

.A spiritual guide must be learned and perfect. (89) . A spiritual guide and mentor must be literate. Is there such a thing as an illiterate mufti in Islamic law? Or can an illiterate person be a mullah? One must be literate and understand the meaning. The spiritual guide is God's representative who will resolve the issue. How can one know the truth without knowing the book sent by God? If people were born with knowledge, God would not have sent books to the prophets. A Pir without a book is Satan. The seekers, however, are bound to the Pir. One must not follow the path of (a Pir without a book), nor obey his words. (90)

Some creatures say, 'I read the white, I know not the black.' They deny the Holy Qur'an. Reading the white is the prerogative of the lovers. Yet they too praise the Holy Qur'an. They act in accordance with its commands. The words of a lover whose speech does not conform to the Qur'an are not to be trusted. The wise person distinguishes the raw from the refined and finds the true path. (91)

If the seeker does not understand what the guide and the lover say, he must learn from the guide and the master and follow the right path. The words of a guide who speaks without verses or scripture, offering advice, are not valid. If he speaks in Turkish, he must have received the words from a guide. The words spoken must absolutely conform to the Qur'an. (92)

If the lover's wealth is gold, the Qur'an is the touchstone, and the masters are the goldsmiths. When gold is brought to a goldsmith, he first strikes it against the touchstone. If it is gold, he accepts it; if not, he rejects it. (93)

The end of knowledge never comes to the pen
The saints remain, the pen's shortcomings
When my writing is read, the poor are
understood
The people of the gathering offer prayers, hymns, supplications, and praises... (94)

(83) **tamu**: hell (Sogut dialect).

(84) **Yezit**: The son of Muawiya. The massacre at Karbala took place on his orders. For this reason, he is a figure despised by the Alevis. In a figurative sense, in Anatolia, Alevis refer to Sunnis who are not of their own kind, or who are opposed to them, as 'Yezit'. The word is used here in a figurative sense.

(85) These are the core principles that lead to expulsion from the community in Alevi ceremonies.

(86) The Alaca Manuscript (p. 182) and the 1st Hacı Bektaş Manuscript (p. 222).

(87) Alaca Manuscript (p. 183).

(88) Alaca Manuscript (p. 184) and 1st Hacı Bektaş Manuscript (p. 222)

(89) Alaca Manuscript p.184.

(90) 1st Hacı Bektaş Manuscript, p. 233.

(91) 1st Hacı Bektaş Manuscript, p. 232.

(92) 1st Hacı Bektaş Manuscript (p. 233).

(93) 1st Hacı Bektaş Manuscript (p. 232).

(94) 1. Hacı Bektaş Manuscript (p. 233).

The Pir must be aware of the community's problems and characteristics. Only then can he think sensibly. Only then can the Pir see the seeker and cook the raw. Seeing the seeker is a difficult task. Sitting in the seeker's corner and saying:

"I am so-and-so, son of such-and-such a Pir. I shall hang your sins on a cart's stake," and then eating, drinking and enjoying oneself does not make one a Pir.

The Pir must rise after the second half of the night, sit facing the Qibla, and worship and supplicate to God until dawn. Only then does the Pir's breath become sharp. Yet, nowadays, Pirs eat and drink and lie around like donkeys until daybreak.

"*The Qur'an was revealed to our forefather. Let us see what it commands. Why have we come into this world? With what face shall we appear before God tomorrow? If they ask us about the rights of these seekers, what answer shall we give*?" Woe betide the seeker who does not ponder this! See what befalls him!

Such is the Master's true word. (95)

And then there are certain spiritual leaders of recent times:

They say, "*The property of a believing servant does not become impure*," and yet they eat animals that have become impure. However, they serve a misguided mindset. For the knife was drawn upon the Prophet Ishmael. The knife is the animal's Qur'an. But in earlier times, if a believer's property had not been touched by a knife, they would recite a few prayers and mark the animal. After that, they would slaughter and eat it. Those who have come in recent times, despite being unable to do this, issued erroneous fatwas and made the people eat the impure meat. (Thus) they become bloodstained. (It is not permissible to eat) an animal slaughtered in this manner. Such slaughtered animals are haram. (God) has commanded the knife for the animal. (96)

4- THE GUIDE (97)

In times past, there was a great sultan. He ruled from east to west. One day, the sultan wished to have a garden built. He made forty thousand labourers work for forty years to make the garden flourish.

Within the garden were countless fruits, both bitter and sweet. There were fruits that would drive one mad if eaten, and fruits that would make one wise; whatever kind of fruit existed in the world, it was there. Thousands of gardeners tended to the garden. The sultan warned those working there:

"This garden is a waqf. Let everyone who comes and goes eat from it. But take good care. Give an antidote to those who eat the bitter fruit, so they do not die. If they eat the fruit that makes one mad, feed them the fruit that makes one wise," he instructed.

All the gardeners kept the sultan's command in mind.

(Days passed, months passed) the garden flourished, and the fruit ripened. One day, a group of people arrived. They entered the garden. Whatever the gardeners offered, they ate at the gate. They did not taste the garden's bitter or sweet fruits. They had a quick bite and left.

Secondly, another group of people arrived. They entered the garden. They ate of all the fruit, from the sour to the sweet.

Some went mad, others fell ill. Then:

"We're dying!" they began to cry out.

The gardeners rushed over. They gave them fruit that counteracted the poison, preventing them from being poisoned. (These people) were thus saved and went on their way in peace.

In the third instance, another group of people arrived. They rushed into the garden. Whatever their eyes could see

(95) 1. The Hacı Bektaş Manuscript (p. 223).

(96) Alaca Manuscript (p. 191). Here, the text describes the slaughter of animals by reciting the takbir whilst using a knife. It is noted that the practice of slaughtering with a knife dates back to Prophet Ishmael, and the sanctity of the knife is emphasised. It is said that in earlier times, when the great elders recited the gülbenk and the animal showed signs of life, even animals that died before being slaughtered were eaten. (This likely refers to a tradition from the shamanic period.) However, as there are no such elders with such potent words and sharp breath in the present day, it is stated that eating an animal that dies before being slaughtered is a sin.

(97) Alaca Yazması, the section titled 'Mürşit Nefesi' (pp. 175–177). This word, which means 'guide', 'path-shower', and 'illuminator', signifies a 'wise person' in the Alevi faith. A Mürşit is a person to be emulated through knowledge, experience and way of life. With all these qualities, they are a guide to life. For this reason, a true Mürşit is regarded as being in a superior position to a dede of lineage. In this respect, Alevism approaches existentialist thought. It believes that man is a substance that creates itself.

They ate every fruit their hearts desired. This time, they were all poisoned. The gardeners rushed over:

"Oh, drink this antidote to the poison, and be healed,"

they said. But those men:

"*Your garden was poisoned; you have poisoned us. Now you will poison us again with your elixir,*" and refused to drink the elixir offered to them. They all perished.

Now, O believing brothers! The world is like this garden. The gardeners are the spiritual guides. The first people to enter this garden are those who do not pin their hopes on the world, content with a sip of water and a morsel of bread. They have come and gone without partaking of the forbidden.

The second group of people were those who plunged into the world and ate whatever they found. They went astray and spoke whatever came to their lips. When they were about to lose the right path and become defiled, just as with the gardeners, the spiritual guides said:

'Come, abandon these evil deeds. This is God's command. This is the Prophet's tradition,' and they gave the drinkers a sweet drink. In truth, the guide's word is a sweet drink against pain and bitterness. (98)

Ultimately, the seeker and the path belong to the guide. (99) (For the guide is the one who enlightens, educates and shows the way.) Anyone who does not recognise the guide's words as truth is faithless.

The Sufis are bound to the spiritual guide and the mentor. And the Sufis are to their spiritual guide and mentor (100) as if married. If one were to go seven steps without the consent of the spiritual guide, mentor, and caliph (101), it would be in vain. Renewing that Sufi's marriage is an ancient custom. To accept that Sufi without renewing his marriage is heresy; such a Sufi's renewing ascetic (102)has no right to see him, (103)nor to dispose of him. (104)

And there are five guides: The first guide is the Word of God. The second guide is the moon. The third (guide) is the sun. The fourth (guide) is the lamp. The fifth (guide) is the path. (The path) is a refined and mature discourse that has been distilled and handed down from Muhammad Ali. (105)

(For this reason) the guide must not wander aimlessly in this world and ruin the Hereafter; he must not spoil the seed

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5- GUIDE (106)

Being a guide is not the state or task of every person. The right to guide belongs to one who is: (The guide) must be practising in the Sharia, perfect in the Tariqah, generous and charitable. The door of the heart must be open, and the tongue sweet. Their words must be powerful, and their heart filled with love for all of God's creatures.

No one should be hurt by their hand, tongue, action, or position. They must possess noble character. They must guard against moral shortcomings. They must not be envious. They must judge others as they judge themselves. They must be learned, so that light may shine upon light. To be learned means to distinguish truth from falsehood, falsehood from truth, good from evil, and white from black.

(98) The Izmir Manuscript (pp. 26–27).

(99) The Izmir Manuscript (p. 12).

(100) **mürebbi**: Child educator, teacher. The term is used in the Buyruk and among Alevis to mean 'the person who educates those about to join the order'.

(101) **Caliph**: A high-ranking official responsible for maintaining relations between the Erdebil dervish lodge and the Anatolian Kızılbaş. Caliphs held significant roles particularly during the 15th–18th centuries, when the Anatolian Kızılbaş were devoted to Erdebil. It is understood that they ceased to exist entirely following the severing of the Kızılbaş's ties with the Safavids. It is highly likely that some of them established lodges, forming the ancestors of the dede lineages of today.

(102) **zahit**: 1. One who is excessively devoted to religious commands, whose sole concern is the fulfilment of these commands; 2. (Among the Sufis) a hypocritical, unrefined, crude Sufi; 3. Among the Alevis, one who is not a Kızılbaş.

(103) Izmir Manuscript, p. 122.

(104) İzmir Manuscript, p. 68.

(105) Izmir Manuscript (p. 12).

(106) The subject of the 'Guide' is discussed on pages 164 of the Alaca Manuscript, 196 of the Gümüşhacıköy Manuscript, and 219 of the 1st Hacı Bektaş Manuscript.

And the guide must be constantly progressing. He must increase the humility and love of the people. They must be held in high esteem among all seekers. Their progress must be exalted. And their love for the seeker must be great. And if anyone on the path commits a wrong, they must observe that person's situation and, with justice and fairness, using gentle words, exonerate them within the rules of the path. (107)

If a guide, a spiritual master, or a spiritual companion sees someone committing an injustice and does not expose it, but turns a blind eye to it, then his role as a guide, spiritual master, or companion is false. On the Day of Judgement, his face will be blackened. Even if the wrongdoer does not heed it, he must be warned. They must fulfil the obligatory duties incumbent upon them. (108)

And when the guide commits a sin, the seeker, upon seeing him,

"*Why did you do this*?" in accordance with the path and the rules, it amounts to blind obedience. For if faith is not pure, the community's prayer is not valid.

A seeker says to his spiritual guide:

"If he were to say, '*One of his trousers is long and the other* short', but were to say this for his own sake, he would be a sinner. But if he were to say it for the sake of the path, he would be rewarded. If he were to understand this but not say it, he would be punished. (109)

Seekers who have come in recent times say:

"*Is the Pir's or the guide's sin? They are of the lineage of the Fire. Their blasphemy becomes faith*," they say. Yet the truth is not so. (110)

If a guide cannot handle a seeker's affairs, the Pir must remove him and entrust the seeker to another person . If the guide is from the same lineage, he must entrust the seeker to one of the guide's brothers or cousins. If the Pir (or) guide commits a major sin and ceases to be worthy of the order, the seeker does not sever ties with that lineage. Clinging to one of the cousins is in accordance with the order. (111)

6- ZÂKİR (112)

Once, the Almighty God commanded Gabriel:

"O Gabriel, bring me news from the earth!"

Gabriel, upon this command from God, travelled the world. In an unknown part of the earth, he heard the word 'Tawhid' being chanted. He then paused there and descended to the ground. At that moment, he saw seventy thousand winged angels also chanting the word 'Tawhid'. After observing what was happening, he went up to the presence of God. He reported the situation to God:

"O Sustainer, I saw the true seekers among the disciples of such-and-such a sheikh. They were seated, invoking Your name. The cry of Tawhid filled the earth and the heavens. I was filled with awe," he said.

(What Gabriel had recounted) pleased the Almighty. He said:

"*O Gabriel, I have accepted the worship of My servants. I have forgiven their sins. I have also forgiven the angels of the earth and the heavens. O Gabriel, I have forgiven your sins too; you are now free*."

Imam Ja'far al-Sadiq (peace be upon him):

"*Whoever, when their time comes, sees their own sins, I have forgiven the sins of that person at that very moment*," he declares. The Almighty God:

"*For the sake of My majesty and glory, let seventy thousand curses rain down from the heavens upon those who mention Me and those who are mindful of Me for the sake of testing. However, I forgive the sins of the congregation sitting in purity*."

Now, 'caliph' consists of five letters. One has fallen away. (If we remove this from the letters of the alphabet) twenty-nine remain. (This remainder) when divided by twelve—twelve—leaves five. Five is the Sharia. This is the condition of the Prophet. And one must carry out the work of the Caliph Muhammad Mustafa so that the rites of the pillars may find their place. And the Sharia is the gateway to the Tariqah. If a person does not fulfil the Sharia, they cannot enter the Tariqah.

"

(107) Alaca Manuscript (p. 164).

(108) Gümüşhacıköy Manuscript, p. 196.

(109) Malatya Manuscript, p. 219.

(110) 1. Hacı Bektaş Manuscript, p. 220.

(111) Gümüşhacıköy (p. 196) 1. Hacı Bektaş Manuscript (p. 220).

(112) The section titled "Caliph, Pir, Zakir" in the İzmir Manuscript (pp. 77–78). What is recounted here is exactly the same as there. We have made a minor change to the order. We have placed the story at the beginning.

And the name "pîr" consists of four letters. Those four letters (when subtracted from twenty-nine) leave twenty-five. When divided by twelve (twice), one remains. That one is a tarikat.

And 'tarikat' also consists of seven letters. Hazrat Emir al-Mu'minin Ali is the Friend of God. That (tarihat) requires the practice of Ali so that the ritual rites may be properly performed. If the spiritual guide does not know himself, may his spiritual leadership be a great burden upon him.

And the name "zâkir" consists of four letters. (When these four letters are subtracted from the twenty-five letters remaining above, the total becomes) twenty-one. (When twelve is subtracted from twenty-one, nine remains.) Nine, however, represents ninety thousand words. It is the Word of the Almighty God. God has revealed these ninety thousand words to the Prophet Muhammad, peace be upon him. It is necessary for the zâkir to move within these ninety thousand words so that the Almighty God may be present. The zâkir is a healer and a bee during the zikr, both on earth and in the heavens. He is the one who engages in zikr.

God has said concerning the zâkir:

"*He has taken on the service of Gabriel.* Let *seventy thousand angels with wings of light recite between earth and heaven.*" (113)

If the Caliph and the zâkirs do not know their true names, their true names shall be great unto them. The seven gates of Tamun shall open before them. And the eight gates of Paradise shall be veiled from their faces. They shall become like Satan, may he be cursed. (114)

7- THE PIUS ONE(115)

The bed upon which the Sofu sits is his mat. His home is Paradise.

Believers are angels. Muslims are houris. Their food is the produce of Paradise. The water they drink is the water of Paradise, the wine of Paradise. The garments they wear are the garments of Paradise. The lamp they light is the radiant countenance of God. The words they speak are the words of the Qur'an. The breath they take and give is God's holy thousand and one names. And also the seeker's, the master's, the guide's, the mentor's (116), the sheikhs' (117), the home (the dervish lodge)'s Mecca and Medina (118), and the Kaaba (119). And the ascetic who makes supplication at the thresholds of their homes becomes a pilgrim and a warrior a thousand and one times. He is delivered from great and small sins and purified. Such an ascetic is like the angels in the heavens amongst the people.

In Paradise, he resembles a houri. And amongst the stars, he resembles the Moon and the Sun. Amongst people, he resembles the prophets. And the ascetic is like the eternal water in the waters, like Zamzam. In food, he resembles honey and halva. In fruits, he resembles dates, apples and figs. Among flowers, he resembles the rose (120)and the narcissus. Among birds, he resembles the nightingale, the bulbul and the dove (121).

The Sufi is the Ancient Word in the sciences. And the faces of the Sufis are the face of the Holy Qur'an. They are the seven lines and the seven Fatihas. Their breaths are a thousand and one. And their locks are twelve. And their flesh consists of three hundred and sixty-six letters. The lines on their faces are the utterances of the Ancient Word.

Yes, it is now understood that when the Sufis, the believers and the Muslims look into one another's faces, it is to recite the Qur'an, to reach one another. It is the reunion of two lovers when the time comes. And the Almighty God, in the eighteen thousand worlds and amongst the seventy-two nations, loves the Sufis and His saved servants dearly.

However, the Sufi is one in whom the service of the four gates, the forty stations, and the seventeen pillars is present. That is to say, the Sufi's tawhid is to prostrate before his spiritual guide, to witness the Truth in the House of Truth, and to attain the Truth—or, more accurately, to recognise his own essence.

Now, the ignorant sees these truths and recognises them as blasphemy. A person's faith cannot be complete until their blasphemy is removed. The ascetic's fast is to show respect to his spiritual guide; his almsgiving is to make supplication to his spiritual guide. His pilgrimage is

is to manifest before his spiritual guide. The Sufi's jihad is to surrender his head and life to his spiritual guide with sincerity and from the heart. The Sufi's qibla and Kaaba is to gaze upon the face of his mentor and guide.

(113) Izmir Manuscript, p. 77.
(114) Izmir Manuscript, p. 76.
(115) Izmir Manuscript, p.131, section titled 'Sufi'.
(116) Izmir Manuscript, p. 131.
(117) Malatya Manuscript, p. 210.
(118) Izmir Manuscript, p. 131.
(119) Malatya Manuscript, p. 210.
(120) Izmir Manuscript, p. 131.
(121) Malatya Manuscript p.210.

And if a pious person visits the home of another pious person, they are cleansed of the sins committed by their feet. If a pious person kisses the hand of another pious person, they are cleansed of the sins committed by their hands. If a pious person looks upon the face of another pious person with sincerity, they are cleansed of the sins committed by their eyes. If a pious person gives their heart to another pious person and loves them, they are cleansed of the sins committed by their heart and soul. If a pious person feeds another pious person with worldly food, God will feed him with the food of Paradise. If a pious person goes to another pious person's home [122], village, or country [123], he gains a hundred thousand mercies, a hundred thousand blessings, a hundred thousand blessings. If the (host) ascetic shows a smiling face to that ascetic, a hundred thousand kinds of misfortune and calamity will depart from that ascetic's home and village.

And so (one day) the Almighty God said to the angels of heaven and earth, the houris of Paradise, the Moon and the Sun, and the stars: 'Come, behold the joy and delight of My devout servants!' The angels of heaven and earth, the houris of Paradise, the Moon and the Sun, beheld these devout ones. Then they all prostrated themselves before God: "O God, who are these servants sitting together in happy conversation? [124] Grant us, too, a share of their worth and honour," they implored, making known their request [125] .

Then God, may He be exalted, spoke thus: "O My angels, behold, these who sit together in such happiness, conversing, are My servants who have sought refuge in Me and attained salvation. Whilst others prostrate themselves before stone, earth, and tree, these see Me and prostrate themselves before Me. Whoever wishes to stand and sit with Me, let them stand and sit with these servants of Mine. Whoever stands and sits with them is deemed to have stood and sat with Me.

Now, were the seven seas to become ink, the trees to become pens, the seven heavens to become paper, and all humans and jinn to become scribes, they could not write down even a single speck of the qualities of my pious and chosen servants" [126] .

In the affairs of this world and the Hereafter, there is no more virtuous or beneficial pursuit than piety. The wise man's is thus. Know this well [127].

Moreover, the ascetics are like those bound by marriage to their spiritual guide and mentor. If an ascetic were to go seven paces away from his spiritual guide, mentor, or successor without their consent, it would be in vain. Renewing the ascetic's 'marriage' is an ancient custom. If he does not renew it, accepting that ascetic is a grave sin. If a dervish regards his wife as a ascetic, and he does not renew her marriage, it is forbidden for him to have relations with her.

And if a believer's sister's heart is drawn to a ascetic, there is no recourse but to kill that sister. And if there is love between a ascetic and the sister of another ascetic, there is no recourse but to curse them. This is the custom and the mysterious saying of the sage and the noble spiritual guide [128] .

And if a dervish were to send his sister to obtain ill-gotten gains, and then were to covet that wealth, according to Islamic law, he must be mounted on a donkey, his face smeared with soot, and paraded from village to village and from town to town. And according to the order, the turban is taken from his head, his robes from his back, and his staff from his hand. He is deemed a renegade and shall never be admitted among the dervishes. At the Gate of Knowledge and in the gathering, no one shall sit at the same table with him. And if that dervish dies, his funeral prayer shall not be performed. At the Gate of Truth, no one shall be made to prostrate before him. The reason is that he has eaten a morsel without consent.

Furthermore, if a dervish breaks another dervish's heart or causes him grief, and fails to mend the heart he has broken, he cannot be accepted as a guide, master, spiritual leader, or mentor. However, if they, unable to resist worldly possessions, were to accept such a dervish, then the community must not accept them. [129].

Furthermore, if a dervish has committed a sin between himself and God, and comes before the Pir to be judged, it is not proper to question him again [130] .

(122) Izmir Manuscript, pp. 131–133, and Alaca Manuscript, pp. 172–173.
(123) Alaca Manuscript (p.173)
(124) Alaca Manuscript p.174..
(125) Izmir Manuscript, p. 133.
(126) Alaca Manuscript, pp. 173 and 174.
(127) Alaca Manuscript, p. 174.
(128) Izmir Manuscript p.122
(129) Alaca Manuscript, p. 169.
(130) Alaca Manuscript, p. 169.

If a dervish has committed a grave sin, and his enemy is present, no account is taken of the sin. If a dervish is acquitted before the community, and thereafter both he and his adversary are reconciled, he is accepted back into the community. The other dervish is then asked to make a supplication. (When a dervish commits a sin together with a few other dervishes) he stands before the master to seek forgiveness for his sin. The men with whom he committed the sin also stand with him without confessing their own sins. They (the sinners standing beside him) are not questioned again. For the sake of one's honour, his; for the sake of his honour, his; for the sake of his honour, the sins of a thousand are forgiven (131) . And it is not proper for the Pir to send a dervish away without judging him

And a dervish may give his pledge to another dervish for seven hours, seven days, seven weeks, seven months, seven years, or seventy years. However, if the owner of the pledge comes and claims it, it is proper to return the pledge to that dervish with the testimony of two people in Sharia, testimony in the Path, familiarity in gnosis, and the testimony of truth in the secret of reality. The guide's wise saying on this matter is as follows:

"Grass grows above its root. The water of one spring does not flow into another spring" (132).

And the part of man above the waist is exalted, the part below is impure. The Almighty God is in the exalted realm, not in the impure. He is beyond space. Hell lies beneath the earth. When one descends into the impure, one reaches Hell.

And the part of mankind above the neck is the seven heavens up to the throat. Above the throat is the Exalted Throne. The part below the neck is the seven layers of the earth. If anyone blasphemes against a man's throat, mouth, eyes, face, hair, beard, religion, or faith, he is certainly an infidel. He must be made a Muslim again (133) .

Furthermore, for a Sufi, fleeing from three kinds of people is an act of Yazidism: the first is the Sayyids, the second is the spiritual guide, and the third is the Caliph. The reason is that these three possess authority. To act in secret whilst possessing the signs of faith is likewise an act of heresy. If such people say, 'We feared to reveal the path, so we did not display the signs of faith,' their response is invalid. For the one who possesses the signs of faith is clearly recognisable by his appearance (134) .

A devout person is one who does not walk seven paces in a state of impurity or without ablution, or whilst in a state of ritual impurity. Lack of ablution is a state of expulsion.
Lack of purity is impurity (135) .

And if a Sufi is in the presence of another Sufi, the host, whilst honouring the guest Sufi with hospitality,

"When I come to your house, you should treat me like this," he cannot think this, nor can he say it. The principles belong to Allah, Muhammad and Ali. A Sofu is one who gives a morsel out of love for Allah, Muhammad and Ali. To speak of it is not in keeping with the principles. One who speaks of the good he has done and the morsel he has fed is a hypocrite
(136). Such behaviour is a legacy of Satan and Yazid (137) .

Nor may a pious man offer a morsel of food to another pious man. He must certainly not ask for the morsel back. Such behaviour is characteristic of pious men who have no spiritual guide or master, and who do not truly believe (138). Now it is understood:

If a dervish visits another dervish's home, the first must offer prayers at the threshold. The second must offer prayers to the master and his family. Thirdly, he must offer prayers at the hearth. This is the gift and service of the guest to the host. And it is an ancient custom for the host, his husband and wife, to say to the guest: 'Today you are our honoured and valued guest. We have no further claim to this house; it is yours.' ((139))

Now, piety cannot be achieved through these five things:

First: Immorality. Asceticism is not achieved through music, speech, revelry or entertainment. If asceticism were achieved through these, gypsies and musicians would not leave it to anyone else.

(131) Alaca Manuscript, p.169.
(132) Izmir Manuscript, p. 135.
(133) Alaca Manuscript, p. 180.
(134) Alaca Manuscript, p. 170.
(135) Izmir Manuscript, p. 62.
(136) Alaca Manuscript, p. 170.
(137) Izmir Manuscript, p. 135 and Alaca Manuscript (p. 170).
(138) Izmir Manuscript, pp. 137–138.
(139) Izmir Manuscript, p. 136.

Second: Piety cannot be achieved through games or dancing. If piety were to be attained through such things, the musicians would not grant it to anyone.

Third: Piety is not achieved through thievery. If piety were achieved through thievery, thieves, pickpockets, muggers and bandits would not grant piety to anyone.

Fourth: Piety is not achieved through bowing and prostrating, or through prayer. If piety were achieved through these, the ascetics and the devout would not leave piety to anyone.

Fifth: Piety is not achieved by drinking and revelry. If piety were to be attained by men gathering in one place to laugh, revel, and drink raki and wine, then the drunkards and the intoxicated would not grant it to anyone.

Now, it has become clear that the essence of piety lies in propriety, modesty, moderation, closeness, friendship, faith, service, love, contentment, the master, the mentor, the companion, familiarity, livelihood, and disposition. Piety does not involve hurting others, hardship, oppression, or torture. This is the mystical teaching of the perfect guide, the master, and the rites of the path [140] .

Furthermore, a sofu must fulfil the requirements of their pir's teachings, the rituals, and the path. Thus, they must be a person whose heart harbours no doubt, wavering, provocation, or reluctance, and whose love for humanity grows day by day, never diminishing [141] .

Piety is not an endeavour undertaken in youth and abandoned in old age. It is not something undertaken before marriage and abandoned upon marriage. Nor is it the opposite of these. Such behaviour stems from Satan and Yazid [142] . Such a devout person has turned away from the spiritual guide, master, teacher and companion. (Such a devout person) is a turncoat, a deceiver [143] .

And if a dervish, guide, mentor, or successor silences the words of his guide, overthrows his apprentice, and extinguishes the lamp, he has killed his guide in all these instances. Thus, it is now understood that striking the path of the dervish, taking a sacrifice from the dervish, and reproaching the dervish are ancient customs.

If a dervish puts on the master's shoes, reaches for the table before the master, sits on the master's prayer mat, mounts the master's horse, draws the master's sword, walks whilst the master rides, rides whilst the master walks, leaves his masters behind on the road and returns alone, or turns a deaf ear when the master speaks (he is deemed to have committed a sin). A dervish who commits any of these acts is punished by being flogged or sacrificed. Thus, the tradition is upheld. The dead are brought back to life. The 'hû' is chanted to ensure such evil deeds are not repeated. Anyone who denies all this is an unbeliever, an infidel.

Now, O ascetic, O believer, if you seek happiness, you must humble yourself before the earth. To humble yourself before the earth, you must do the following:

Speak gently; be self-sacrificing; distinguish between the beginning and the end; do not act base; worship God's command; do not break hearts; never let God's words fall from your lips; be a docile person in society.

Now, there are three elements that lead a person astray: desire; manners; and the heart.

And there are three things that enlighten a person's heart: studying the science of truth; studying the science of the Path; studying the science of knowledge.

And there are three things that break the heart: a bad companion; a bad neighbour; a bad wife.

And there are three kinds of moral failings in a person: Slander [144]; Negligence; Reluctance. It is wise to keep one's distance from these.

And there are three things that lead the heart astray from the right path and cause one to lose one's share: Saying 'there is none' when there is; Hypocrisy [145]; Hurting the heart. These are harmful.

And there are four things to be attained: Sharia; Tariqat; Ma'rifat; The secret of truth

Firstly, Sharia is the commandment of the Prophet Muhammad. Within the religion, the Tariqat is the practice. On the path of truth, Ma'rifat is the reality. And for faith, Ma'rifat is a principle [146] .

It is not a principle for a dervish to seek the principles from a master, a spiritual guide, a mentor, a caliph, a companion, a fellow of the same path, or one familiar with the way of life. These are the holders of the principles. To seek the principles from the holder of the principles is not a principle

(140) Izmir Manuscript (pp. 137–137).

(141) Izmir Manuscript pp. 137 and 169–170. (142) Izmir Manuscript p. 137.

(143) Alaca Manuscript, p. 179

(144) **slander**: Accusing someone of something false; defamation.

(145) **liar**: A person who lies frequently. Buyruk, p. 137.

(146) Izmir Manuscript, pp. 69–70, section titled 'The Path of the Sufi'.

If they were to open the path, their garments, ways and words would cut them off. And it is customary for the caliph and the mentor to declare sin upon the pious person in three places:

The path of the saints is that of the prophets. The path of the prophets is that of Allah. The path of Allah is a sharp sword. The first 'eyvallah' is on the right of the path. The second is Allah's command on the left of the path. The third is generosity before the path. The fourth, generosity, is behind the path. Now, when one abandons the straight path and takes the crooked one, the first is cut down by Allah's sword. The second is held by 'eyvallah' as they go to the left of the path. The third is held by virtue as they go before the path. The fourth is held by generosity as they go behind the path [147].

Firstly, if one speaks whilst the tales of the saints are being recited, one becomes a sinner. Secondly, if one speaks whilst the knowledge and the Noble Qur'an of Sayyid Nasimi are being recited, one becomes a sinner. Thirdly, if one speaks in the presence of the Pir ([148]) , one becomes a sinner. These three things are grave sins.

And for a dervish to learn the path from another dervish is an ancient custom. If they ask, 'What is the meaning of this?', the answer is: 'Even if a dervish has been a dervish for a hundred years, he is a novice in a place he has not seen or known.' When a dervish enters the house of the Sharia, and upon receiving the spiritual gift of companionship, it is a tradition for that dervish to show respect to his spiritual guide and mentor. And it is also a tradition for the dervish to seek companionship, affection, and spiritual benefit from his own self. [149]

8- THE DISCIPLE [150]

One day, whilst Imam Ja'far al-Sadiq was sitting and conversing with the believers, he turned to one of them and said: "Tomorrow I shall send someone to you. Give your daughter to him." This man returned home, told his wife in the evening what Imam Ja'far had said, and then went to bed. When morning came, he got up and prepared himself. (At that moment) a sound came from the front door of the house. He went out to look and saw a grey wolf standing outside. 'This must be the person Imam Ja'far spoke of,' he thought to himself. Without a moment's hesitation, he brought his daughter out and handed her over to the wolf. The wolf took the girl and departed.

A few days later, his wife said: "O man, you gave our daughter to a wolf on the Imam's word. The wolf took her away. Go and search the oak groves over there. If the wolf has eaten her, gather her bones and bring them back. Let us bury her somewhere. Then we shall give up hope." Upon this, the man got up and set out to search for his daughter.

When he reached the entrance to the oak grove, he saw a man cutting a bundle of wood and placing it on a rope. He wanted to take the wood away. As the rope did not reach his hand, he could not take it. So he went and cut another bundle of wood and brought it. He placed it on the rope to carry it away, but again he could not. This time he went and fetched another armful of wood and placed it there. There was more wood than before. Still, he could not carry it away. Finally, the man stood there, bewildered.

(147) Izmir Manuscript, p. 137.

(148) **to speak**: To speak, to utter words, to reply.

(149) Izmir Manuscript, pp. 137–138 and 210.

(150) The section titled 'There Are Three Types of Disciples' in the Izmir Manuscript (p. 128). The story recounted here also appears in the Türeyiş Epic and the Hun legend. It is narrated as follows in the Türeyiş Epic:

One of the ancient Turkic khans had two very beautiful daughters. He did not consider such beautiful daughters befitting a human. The Khan had a dream. When he had the dream interpreted, he became firmly convinced that the girls had been created to marry God. Eventually

God would come to take these daughters. With this belief, he had a tall tower built. He locked his daughters inside this tower. From then on, day and night, he prayed to God to come and marry his daughters. Finally, one day, the awaited God arrived and stood before the tower. The Sky God takes the form of a male grey wolf. This male grey wolf stands and waits for a while. Then he circles the tower. Seeing this, the girls realise that the god they are to marry is this grey wolf. They leave the tower and go to the wolf. The grey wolf takes the girls away. He marries them. From this marriage, the Nine Oguz and Ten Uyghur tribes are born.

In the Hun Legend, the story goes as follows: One of the Hun rulers had two exceptionally beautiful daughters. One day, he wondered to himself whether it was appropriate to give such beautiful daughters to the sons of Adam, and eventually decided to offer them to the gods. To this end, he chose an empty spot within the borders of his empire and had a very tall tower built. Praying and beseeching the gods to take his daughters as their spouses, he took them and left them at the tower. Eventually, an old wolf appeared before the tower. Clinging to the base of the tower, it began to howl day and night; moreover, it dug a den for itself there and remained motionless for three months. One of the girls said to her sister: 'Our father left us here to offer us to God. Could this wolf have been sent by God?' And she immediately descended from the tower and went to the wolf; she became its mate. She bore children, and Huel-Hular descended from her. (Ziya Gökalp. History of Turkish Civilisation, ed. Yusuf Çotuksöken, İnkılap Pub., Istanbul 1991, p. 72)

The man who was the girl's father set off again after witnessing this event. (At that moment) a bird flew out of a hole in the rock. It then turned to try to fly back into the hole but could not.

Then (the girl's father) set off. He came to a place where many birds were flying. He saw a beautiful girl and a young man sitting there. He realised that the girl was his own daughter. (He went over to them) and greeted them; they returned his greeting. He spoke with the young man and the girl. He spoke with them for a while. After that, he returned home. He told his wife what he had seen. Both of them were happy and delighted.

After that, he went to Imam Ja'far. He recounted everything he had seen, one by one. Then Imam Ja'far said: "O man, let me explain what you have seen to you. The first person you saw was the woodcutter. He adopts a son (yet) cannot resolve his problem or deal with him. He turns around and finds a few more, adopting them as sons too. In the same way, he cannot deal with them. His sons become vagabonds and wander about. His face will be blackened in this world and the Hereafter. Perhaps he will depart this life without faith in his final days."

"As for the bird that could not enter that hole, it went and pledged allegiance to a guide. Then it committed deceitful acts. Afterwards, it denied the pledge it had made and fell from grace. Now it can no longer enter; it remains there."

"The one who took the girl away (that wolf, in truth) was that brave man. The wolf eventually came and took the girl away. God's command was fulfilled."

"Now, one who becomes a disciple and brings resolve must not turn away from the sheikh's command. If he turns away, he departs faithless" [151] .

And there are three kinds of disciple. The first disciple, the second tirit [152], the third blind ittir [153]

It is now understood that the disciple is the one who must spend his life and wealth on the path of the saints. The 'tirit' is one who regards giving his wealth to the guide as blasphemy. The 'blind dog' is one who gives neither his wealth nor his life to the guide. A seeker who turns away from this path and the rites of the order becomes an apostate. Such is the wise and enigmatic saying of the true guide [154] .

9 - THE SEEKER [155]

And in one of his sayings, Imam Ja'far al-Sadiq states: "A seeker is one who pledges allegiance to his mentor and companion [156], accepts the path and its rites, and enters the truth, speaking with one voice. The seeker must accept his mentor and companion. If he does not sustain his life with them, he has accepted the curse. He must be exiled. If a seeker does not enter the path, does not accept the truth, and does not acknowledge his mentor and companion, that seeker deserves the curse.

Seekers who are not content with their mentor and companion are not content with the truth. Those who are people of truth must not place them within the circle of truth. [157]

Seekers who do not fit into the path and its principles are in exile. Do not place them in the assembly or the principles! They do not fit into the path of truth. They have been cast out of the path. They have not accepted the spiritual guide and companion. Nor have they upheld the obligatory duties. They have not accepted the order or the truth. Their declaration is not valid. What they consume is haram. They are apostates within the order and their faces are blackened [158] The reason being; the path and the principles have been handed down from Muhammad Ali.

Those who are seekers of Muhammad Mustafa are also seekers of the lineage of Aliyyul Murtaza. They must have a spiritual guide and companion, make a declaration of faith, submit their will, and pledge allegiance. And they must also have a spiritual master. Moreover, that master must be from the lineage of the Twelve Imams so that his status as a spiritual master is absolutely valid. If the spiritual guide is not from the lineage of the Prophet, is his spiritual guidance permissible? Definitely not: It is not. " [159]

(151) Izmir Manuscript, p. 137

(152) **tirit**: The exact meaning is unclear. It is likely to be used colloquially to mean 'sycophant' or 'flatterer'.

(153) **blind dog**: A person who is blind to the truth, a fool, or an ungrateful person.

(154) Izmir Manuscript (p. 128)

(155) **talip**: A person wishing to join the order. The subject of the talip is described in a very scattered manner in the Buyruk. In some places he is called a sofu, in others a believer. The same accounts are given in some places under the heading 'Talip'. Here we have presented the scattered accounts without altering them. İzmir Manuscript p. 26.

(156) Izmir Manuscript p. 26.

(157) Izmir Manuscript pp. 29–30.

(158) Izmir Manuscript, p. 31.

(159) Izmir Manuscript p. 26

It is fitting for the seeker that, to the best of his ability, he should strive (and thus) may the Almighty open the lock to the treasure of power and guidance [160]for that seeker. More precisely, to the extent of his power, he should partake of light, mystery and guidance.

It is not possible for a man to meet the Almighty God. If you wish to meet the Almighty God, you must fulfil these mentioned obligations and strive, and you shall attain guidance.

For a man to know himself is this: 'He who knows himself knows his God' [161]

He who is heedless of his own self shall not attain guidance. (A person) finds God within his own self through worship.

The person who knows his own self finds the Truth through his knowledge. He enters into guidance.

Now, there are two things that prevent one from finding (guidance): One is the abandonment of speech [162] The other is the abandonment of food [163] (that is, refraining from them.) The essence of both is seclusion [164] . The essence of seclusion, however, is to withdraw from worldly pursuits. The spiritual masters have spoken thus in the rites of the order. They call this the station of renunciation, and those who attain it are the people of unity. Renunciation is to know one's own self.

Existence is the knowledge of the Truth. The sheikhs who have attained God's mercy call this the 'station of gnosis'. At this station, one rises from the level of the animal to the level of the human [165]. Now then, it is incumbent upon those who seek the Truth to know their limits to an immeasurable degree and to converse beyond those limits. And they must have knowledge of the Names [166]. And they must have found the Truth within their very being. Thus, the path and its principles take their rightful place. And the person attains their desire. However, if the donkey is weak, it will tire and falter whilst on the path. Perhaps it will perish entirely.

And the signs of the people of truth are twelve. The seeker must fulfil these twelve obligations so that he may attain the Almighty God. And so that knowledge may be established. And so that he may have obeyed the lineage of the Messenger. And so that he may have known and witnessed the mystery of all existence. [167]

Envy, jealousy, self-conceit, hatred, stubbornness, backbiting, incitement, meddling, gossip, accusing others, slander, blasphemy, oppression, lying and murder are deeds forbidden by God. (A seeker) must banish all these evils from his being and erase them from his heart.

(The seeker) does not speak unless necessary. He does not move from its place without permission that which he has not placed there himself. He must not claim to have seen what his eyes have not seen, to have heard what his ears have not heard, or to know what he does not know.

He must show service and respect to those greater than himself, and love and guidance to those younger. He must constantly act rightly and not stray from the path.

And he must know the truth as truth and falsehood as falsehood.

And he must regard everyone as his own body. And he must love them in the same way. The reason is that the body is a single entity composed of many parts. (Yet) a person is not complete with just one part. And a bird does not fly with just one wing. If you love all people, all your parts will be complete. If you do not love them, you will be lacking a part. Like a one-winged bird, you will fall from the sky and find yourself amidst thorns and a thousand hardships.

Now, just as a seeker feels compassion for his own body, so too must he feel compassion for others. In short, he must not cause suffering or distress to anyone, nor create difficulties for anyone. And he must not break hearts. The reason is that the heart is the House of God. (If you break a heart) you will have destroyed God's house!

(160) **kudret**: 1. Power, 2. The eternal power that encompasses all of God's existence, 3. Existence, wealth, 4. The divine order, the source of things that come into being without human intervention, 5. Competence, ability.
Guidance: 1. Showing the way, 2. Seeking the right path, 3. Entering the right path, 4. The desire to seek the right path, inspired by God into one's heart.

(161) This sentence is given in Arabic.

(162) **terk-i kelam**: To cease speaking; in the sense of refraining from idle, meaningless talk or gossip.

(163) **Abandonment of food**: Ceasing to eat; in the sense of renouncing gluttony and greed. Attaining the human rank: This is the order's most important educational function.

(164) **Solitude**: Withdrawing to a secluded spot and sitting alone.

(165) Reaching the human level is one of the order's most important educational duties. faş etmek: To throw into the open.

(166) **ilm-el-esma**: The science of hearing.

(167) The Izmir Manuscript, section titled 'The Path of the Sufi' (p. 85).

And (the seeker) must not peddle miracles. For miracles belong to the Divine; they are not yours. You are of the lowest rank. Exist so that you may become a possessor of miracles.

And (the seeker) must be self-sacrificing, not selfish. And one must not speak of a person's faults to their face or to others. And one must always be modest.

And (the seeker) must not reveal the secret [168]. The reason is that you yourself will be revealed. Hide me, and I shall hide you! And (the seeker) must regard the friends of Allah-Muhammad-Ali as friends, and their enemies as enemies. He must not be a slave to lust. He must firmly restrain his ego.

"To obey God's commands is to know God, to know one's true self" [169] In short, (this saying) means: "If a person understands themselves, they will also understand and know God."

Now, every (kind of evil) must be absent from a person for it to be true. And the (objects) consisting of the forbidden things and attributes mentioned are those things said to be distant from God. Once these are entirely abandoned, falsehood departs from the person, and truth remains.

One must not speak ill of another nor infringe upon their rights. Nor must one mistake the truth for falsehood or falsehood for the truth. When the truth comes, falsehood departs; when falsehood comes, the truth departs.

Now, if a person holds these trusts with sincerity, they themselves become the truth. For through these, the prophets and saints have attained the exalted purpose [170]and the sublime station [171]. And according to their capacities, some attained the rank of prophet, some that of saint, and some that of trustee [172]. Thus, the one who strives attains these four ranks. The world and the hereafter are in his hands. He turns the Wheel of the Universe as he pleases. More accurately, he becomes the Solomon of his age.

And when conversing, one should speak sweetly and gently, taking care not to provoke hatred in others. And one must not bore others, but always draw them in and make the conversation enjoyable.

There is truth in everything. And one must approach the company of the righteous with propriety and decorum, and not speak without being asked. And if asked, one must speak the truth with proper decorum. And one must not be selfish or greedy.

And there are four levels of morality.

First, repaying good with good is the morality of a donkey.

Second, repaying good with evil is the morality of a snake.

The third is to repay evil with evil, which is the morality of a dog.

The fourth is to repay evil with good, which is the morality of

pride.

A person who acts according to this morality becomes a perfect human being. A ruler who adheres to this becomes a sultan; one who does not becomes a devil.

One must always recognise good things as coming from God and evil things as arising from one's own self. One must not attribute evil to God. The reason is that the Almighty God does not permit evil. And were He to permit it, He Himself would become a tyrant. Yet He is free from such attributes

And the seeker must be resilient in the face of hardship and distress so that he may attain bliss. He must be patient, for through patience the phoenix is attained [173] .

Now then, O master of the Sufi order and O one who remembers the Path of Truth! It is incumbent upon the seeker to recognise these three things: the Caliph and the Sayyid. He must attain perfection and know, first, the knowledge of Sharia; second, the knowledge of the Sufi path; and third, the knowledge of gnosis. If the seeker encounters any difficulty in these sciences, the caliph must resolve it for him. He must respond with the verses of God.

And if the seeker submits his will to the Pir, his hereafter is in the light. He must not let go of the hem of his garment so that the rites may take their proper place!

When the ascetic comes before the Pir in the morning, he must be as humble and still as the earth. And the Pir must turn his face towards the seeker and say to him:

(168) **faş etmek**: To bring forth, to reveal.

(169) This sentence is given in Arabic in the 2nd Hacı Bektaş Manuscript (p. 254)

(170) This word originally appears as "**menzil-i âlâ**".

(171) This word originally appears as "**meratib-i uzmâ**".

(172) **executor**: A person responsible for carrying out a will. This section is in Arabic and appears in its entirety in Buyruk p.85 (in the Izmir manuscript)

(173) 2. Hacı Bektaş Manuscript (pp. 251–256)

"O seeker, have you accepted Muhammad Ali? And the command, the Sharia and the Tariqa of Muhammad Ali have henceforth been entrusted to my [174]leadership. If you accept Muhammad Ali, you must adhere to what I have commanded."

Two disciples are then initiated. One is a scholar and the other a reciter. And the rites and rituals must be taught to the seeker. (The seeker) holds the hand of the caliph (or) the spiritual guide. He recites the Shahada and the Kalima-tul-Tawhid. Thus, the rites are established.

"There is no god but God. The Messenger of God is Muhammad. The Friend of God and the Caliph of Muhammad is Ali. Ali is the Lion of God. His sword is at the nape of those who associate partners with God" [175] .

Now, there are three principles regarding the disciple and the seeker's visit to the spiritual guide and mentor. Firstly, one must not arrive empty-handed.

Secondly, one must not approach without having performed ablution and being in a state of purity.

Thirdly, when people versed in Sharia are present in the company of the spiritual guide, mentor and master, they must stand facing them with their hands clasped. Once those versed in the Sharia have departed, they must rise, step forward, receive blessings, and make supplication first to their feet, then to their knees, and finally to their hands. However, if there are members of the Sufi order present alongside the spiritual guide, the seeker must place their hands by their side and stand in the 'Mansur' position [176].

When the mentor, guide and master recite the gülbenk and the seeker, guide and (or) disciple prostrate themselves, they are delivered from the accursed devil and have prostrated themselves before the angel and the noble Adam [177] .

And there are some seekers who follow two paths. They are those who have abandoned the truth, submitted to the devil, and become deniers. The reason is that they fell short of unity and did not witness the declaration of faith. Such seekers became enemies of the Âl-ı Âbâ. And they placed the noose of the curse around their necks. And they were exiled. In the end, they caused harm to the Ahl al-Abâ [178] .

And if a seeker quarrels with another seeker and the matter goes before the governor, and (in the governor's presence) one of the seekers is found guilty and punished, but (this punishment) is unjust, then when the Pir arrives, the money of the one who imposed the punishment is returned, and of that sum, two-twelfths are given to the guide. And those two seekers are reconciled, and thereafter the path is followed. If, however, both are at fault, the above procedure is applied to both. The sum taken to the governor is doubled and spent on the Pir and the community. After that, these disciples are deemed to be in good standing [179] .

If one seeker is at odds with another, and one of them says, "Come, let us set out today, let us make peace, let us forgive one another our rights," but the other refuses to make peace, then (that seeker) shall say again: "Come, let us die before we die today; let us settle our accounts here. Come, let us go before the Pir's council. Whatever right you have, I shall give it to you." If the other replies, "I neither come nor make peace. Go about your business," (that seeker) shall go out and come in three times, saying this again: No, if that man refuses to make peace, he has denied the path. It is customary for that (seeker) to come forward, pass beneath the path, and enter the way [180].

If a seeker's turban falls from his head, he must slaughter a chicken and pick it up. If not, the master's cloak [181] If it falls a sheep must be sacrificed. If the guide's (hat) falls, a goat must be sacrificed.

If a suitor's daughter runs away, ninety-nine kuruş is collected. And a ram is sacrificed. In one practice, two out of twelve are given to the guide. Two kuruş out of twelve is the guide's share.

And if a Pir's lineage passes on, those disciples take an oath of allegiance to whoever their hearts incline towards. However, the person they swear allegiance to must be of the Prophet's lineage.

(174) In the Buyruk, 'your' is written instead of 'my'. It has been corrected as the meaning was incorrect.

(175) This section is in Arabic. It appears as such in the Izmir manuscript. The Command, p. 85. The Command, p. 29 (Izmir Manuscript).

(176) **Mansur darı** or **Dar-ı Mansur**: This refers to standing before the Pir in the Ceme with both hands resting comfortably. According to belief, it originates from Hallaj al-Mansur, one of the theorists of Hurufi beliefs. After Hurufism was suppressed, some Hurufi adherents sought refuge among the Alevis and continued their lives. This 'dar' practice is also one of the influences of Hurufism on Alevism.

(177) Izmir Manuscript (p. 141). The opening section of the chapter titled '**The Ritual of Visiting the Pir**'

(178) Izmir Manuscript, p. 29).

(179) The Alaca Manuscript (pp. 183–164) and the Gümüşhane Manuscript (pp. 197–198)

(180) Alaca Manuscript (p. 183).

(181) **kisvet**: 1. Garment, 2. Special attire. **münzeviç**: One who has withdrawn into seclusion.

If a seeker's spiritual guide is far away and out of reach, the seeker may take the hand of another on behalf of their guide and be recognised as such. If the guide returns after a number of years, it is customary for the seeker to reaffirm their faith in their guide. The reason is that if they deny their guide's authority, they become a denier and disrupt the order [182] .

The Master's Fee and Bed Fee to be collected from the seeker are as follows: From new initiates, 110 para for the Master's Fee and 7 para for the Bed Fee shall be collected. From those who offer their own sacrifice, 110 para for the Master's Fee and 7 para for the Bed Fee shall be collected. From those who are familiar with the practice, 110 para will be collected as the Master's Fee and 7 para as the Bed Fee. Nothing will be collected from those who follow or are companions.

From those who have become musahips, 7 para in bedding fees will be collected. From those without a musahip, 3 para will be collected.

Upon the declaration of a boy-girl partnership, 110 para for the master's fee and 3 para for the bedding fee shall be collected. From those who have dug a hearth, 110 para for the master's fee shall be collected.

Upon the death of a married man, 110 para shall be collected. Upon the death of a married woman, 1 copper master's fee shall be collected.

From the person who repairs the house, 110 para and 1 copper coin for the master's fee, and 7 para for the bedding fee shall be collected. If the crown of the Musahipli sof falls, 110 para for the bedding fee shall be collected [183] .

10 - SINGLE [184]

It is a principle to be acquainted with the mücerret, to share in their earnings, to be of the same disposition, and to be in harmony with them. However, for the mücerret to be married [185] is not a principle. Bringing the Mücerret into conversation, assembly, or the principles is never a principle.

Celibacy has been passed down from four individuals. The first was the Prophet Jesus. Because the Prophet Jesus was celibate, he was able to ascend as far as the fourth heaven. The second was Selman al-Farisi [186]. Selman al-Farisi was an elderly man of 366 years. However, as he did not discipline his own body, he could not ascend to the presence of the Prophet. The third was from Veysel al-Karani. The fourth was from Hacı Bektaş Veli.

However, the imamate and spiritual guidance of a Mücerret are not part of the established order. If a person, whilst being a Mücerret, were to display the power of the Almighty God, the miracles of the prophets, the guardianship of the saints, the miracles of the sheikhs, and the knowledge of the scholars, and were to spread his wings and fly into the sky with green wings, strike him and break his wings! To place trust in him is not part of the established order.

And as for his appearance, the Almighty appeared in the form of a beautiful virgin girl on the fourteenth day of the month, on the sacred days of the month—or rather, on the fourteenth night of the month—and at the early morning hour of the day.

The greatest of the prophets, peace be upon him [187]:

"God appeared in the form of a virgin girl on three occasions: on the Day of Judgement, on the Day of Karin, and at the break of dawn" (he declared).

(182) Alaca Manuscript (p. 184).

(183) Izmir Manuscript, p. 56, in the section titled "Declaration of the Right to a Bride and a Bed". Izmir Manuscript (pp. 117–118), in the section titled "Celibacy", and the Malatya Manuscript (p. 205)

(184) **mücerret**: 1. Naked, undressed, 2. Single, alone, unmarried. Here, the word is used in the sense of 'unmarried'.

In the 16th century, Balım Sultan's assumption of the post of Hacı Bektaş introduced the figure of the "unmarried dervish" into the tekke order. These dervishes had earrings fitted to their ears and were forbidden to marry for the rest of their lives. This situation, which runs counter to Alevi doctrine, is heavily criticised in the Buyruk. Here, it is emphasised that God sends only a select few exalted individuals into celibacy, and that it is impossible for anyone else to be celibate.

Musahip: Derived from the Arabic root meaning 'conversation'. 1. A friend with whom one converses; 2. One who accompanies a respected elder and entertains them with conversation and witty remarks. In Alevism, however, it refers to a system of kinship formed through later associations. In some regions, it is referred to by names such as **'path brother'** or **'eternal brother'**. This topic is addressed in many places within the Buyruk. This section is the chapter titled "Becoming Brothers" found on pages 113–114 of the Buyruk (Izmir manuscript).

(185) **münzevic**: One who has withdrawn into seclusion.

(186) Malatya Manuscript (p. 205). The order is slightly different in the Izmir Manuscript (p. 117). There, Hacı Bektaş Veli is listed as the second ascetic. The section titled "Becoming a Brother" in the Izmir Manuscript (pp. 113–114).

(187)The İzmir Manuscript (pp. 117–118), the section titled 'Mücerretlik'. The İzmir Manuscript, the section titled 'Who Becomes a Musahip with Whom' (p. 63)

When the Prophet ascended to the Mi'raj, the Almighty God appeared to Muhammad in this manner. And He showed love to Muhammad.

It was then understood that it was obligatory for this form of affection to be sent to Muhammad.

Thereafter, Allah is the Creator of the universe.

The Educator is Gabriel.

The Pir is Shah-i Merdan Murtaza Ali.

The Perfect Guide is Muhammad Mustafa, peace be upon him.

The Caliph is the Twelve Imams.

The Companion is the Prophet Ibrahim.

The Familiar is the Prophet Musa.

The Meşrep is the Prophet Joseph.

The oldest of the Sufis are the Prophets Job and Ishmael.

The seekers and disciples of the Almighty God are the saints.

And the grateful ones are the prophets and the people of knowledge.

And the act of killing the self stems from the accursed Satan. The reason is that the Almighty God commanded: 'Bow down to Adam.' Satan showed arrogance towards Him. He did not bow down. He boasted against Adam.

The act of killing a spiritual guide stems from Abdurrahman, son of Muljen, and from Yazid, son of Muawiya. Slander, backbiting, lying, speaking ill of others, and making false accusations—these are the deeds of the accursed Cain.

from Nimrod, the accursed Pharaoh, Abu Sufyan, Abu Jahl, Abu Hurayrah and Satan. The Almighty God has cast His curse upon them. (188)

11 – THE COMPANION (189)

Now this should be known:

He who is a brother before the Pir becomes a brother with the Forty in the assembly of the Forty. And he who knows the etiquette of the seventeen principles and journeys is called 'arif-i billah and barikullah'. And when a person becomes a brother in the presence of a perfect Pir, he becomes a companion with the master of the seventy-seven principles and the seventeen principles.

One becomes a brother through being born of a father and mother. For forty is one, and one is forty. This is called the station of unity. Hazrat Shah-i Mardan Murtaza Ali, the Generous One of Divine Countenance, struck one of the Forty with a knife. Blood flowed from one of the forty. At that time, Salman brought a bunch of grapes as an offering to the Forty. (Hazrat Muhammad Mustafa) crushed the grapes and made a syrup. All of the Forty drank it and became intoxicated. (Hazrat Rasul) gave pieces of his turban to the Forty as a token.

And it should be known that the pure-hearted do not profit from those who are companions. Nor are the four gates, the forty stations, or the seventeen ranks ever part of the ranks.

The Prophet ascended to the Mi'raj thirty-four times. He became One with the Truth. His mentor, Gabriel, was by his side. He placed him at the gate. (The Prophet) was a companion of Emir-el-Mümin. He placed him at Sidrat-ul-Muntaha [190]. The lover was his spiritual path. He placed him upon the Throne. He reached his Lord through love.

Now it must be understood: Love is Allah the Exalted Himself. Allah's servants cannot reach the place where He has arrived. The Ummah cannot reach the place where the Prophet Muhammad has arrived. The disciple cannot reach the place where the Master has arrived. (Thus) the power of love has been understood. (191)

It should now be understood that it is a principle for every person to be companions with their peers, equals and those of a similar standing. It is not a principle to be companions with anyone else.

Nor is it proper for a scholar to be companions with an ignorant person. The scholar is a falcon; the ignorant person is a crow. Nor is it proper for an oppressor to be companions with the oppressed. The oppressor is a wolf; the oppressed is a sheep. Nor is it proper for a spiritual guide to be companions with a disciple. The spiritual guide is the essence; the disciple is the raw metal. It is not proper for a Sheikh to be companions with a dervish. The Sheikh is the sea; the dervish is the drop.

(188) Malatya Manuscript (p. 205), Alaca Manuscript (p. 179)

(189) Izmir Manuscript. Section titled 'The Companions Must Be in the Same Place' (p. 120).

(190) **Sidret**: A station situated beneath the Arsh al-A'zam and opposite the Kursi, located in the seventh heaven. **Sidret al-Muntaha**: the name of that place. Buyruk p.179 (Alaca Manuscript).

(191) Izmir Manuscript, the section titled "Being Brothers" (pp. 113–114).

It is not proper for a believer and a hypocrite to be companions. The believer is a fig tree; his sustenance is sugar.
The hypocrite is a crow; his sustenance is filth.

It is not proper for an Arab to be a companion to a Persian. The Arab is a nightingale; his place is the rose. The Persian is an owl; his place is a ruin.

It is not proper for a person with a spiritual guide to be companions with a person without one. The person bound to a spiritual guide has joined God. The person without a spiritual guide has joined the Devil. Nor is it proper for a person who has turned away from a spiritual guide to be companions with a person who has taken a spiritual guide. The reason is that the person who has turned away from a spiritual guide is a Yazid, whilst the person who has taken a spiritual guide is a disciple.

It is not proper for a celibate and a married person to be companions. The reason is that the celibate's religious faith and Islam are not complete. And the married person's religious faith and Islam are complete.

Furthermore, it is not customary for a young man and a husband to be musahips. The reason is that husbands are of the winter season, whilst young men are of the summer season.

It is not customary for a man whose partner has died to take on a new partner.
The reason is that the man whose companion has died is a widower. The new man (who is to take a companion) is a virgin girl [192].

It is not customary for a Sipahi to be a musahip with a labourer. The reason is that labourers are of gold, whilst Sipahis are of copper. It is not customary for artisans to be musahips with vagabonds. The reason is that vagabonds are of silver, whilst artisans are of gold.

It is not customary for spiritual guides and disciples to be musahips. The reason is that spiritual guides are the sea, and disciples are drops [193].

(Furthermore) companions must be in the same place.

Now let it be known: Sharia is a balance. The devout person must weigh and measure themselves on the balance of Sharia. They must be complete; they must not be deficient.

Furthermore, a spiritual companion must be with his companion in the same house, village or town. It is not a fundamental principle to call those who are outside these three places 'spiritual companions'. The reason is that the spiritual companion is the body; the fundamental principle is the soul. If the soul leaves the body, it dies [194].

Now this must be understood: If a man does not become a spiritual companion with his own peers, equals and those of his own station, the pledge he has taken is false. His efforts are in vain. And his good deeds are not accepted. And in the Hereafter, he will be in torment and deprived of the mercy of the Almighty and the intercession of the Prophet. He becomes a reject of the four gates, the forty stations, and the seventeen principles. This is the wise, enigmatic saying of the Master. Know this well [195].

Now, the Shah is described in the Furqan as follows: The disciple and seeker, the companion, the fellow traveller, the lover, the familiar one, the Pir, the Guide and the Mentor—their seeking service from these is not, by any means, part of the Four Gates, the Forty Stations or the Seventeen Pillars.

The truth is this: The Pir, the Guide, the Mentor, the disciple, the seeker, and the Prophet—all fall from prophethood, miracles, and wonders. The Messenger becomes a member of the community. The Guide becomes a seeker. The Master becomes a disciple. He is removed from his prayer mat. The Caliph falls from his throne. Such is the mysterious saying of the Pir and the Mentor.

It must now be understood thus: For the seeker, four gates, forty stations, and seventeen principles are obligatory. Sunnah, etiquette, and principles—these are what are necessary for this world and the hereafter. If a seeker, disciple, or apprentice steps onto the master's seat (or) puts on his headgear, they are removed from their prayer rugs and expelled.

The reason is that to question the sins and other affairs of these six persons is blasphemy in Sharia. In the Path, it is idolatry. In gnosis, it is an error. And in the Path, it is reprehensible.

These six people are: First, questioning the affairs of Allah the Exalted; Second, questioning the affairs of the Prophet; Third, questioning the affairs of the disciple's successor; Fourth, questioning the affairs of the seeker's saints; Fifth, questioning the affairs of the apprentice's master; Sixth, questioning the affairs of the son's father; Seventh, questioning the affairs of the servant's sovereign—to ask such questions is blasphemy. Nor is it a pillar.

The seeker must accept the Prophet's commands and avoid their opposites. Nothing other than the matters mentioned here constitutes the pillars.

(192) Izmir Manuscript, section titled 'Who Becomes a Companion to Whom' (p. 63)

(193) Alaca Manuscript, (p. 179)

(194) The Izmir Manuscript, section titled 'Musahip Should Be in the Same Place' (p. 120).

(195) Alaca Manuscript, (p. 179) and İzmir Manuscript (p. 120)

Thereafter, it is harmful to read the menakips, or to demonstrate the rites of religion, faith, Islam and the pillars of the faith, in the presence of those who are without a musahip, a mürebbi, a muhipbet or a mücerret. Those seekers and dervishes who hear the words of these aforementioned virtues but fail to act upon them and do not believe have no share in the path, knowledge, Sharia, and truth, nor in the forty stations and seventeen rites [196] .

A person cannot sell anything from worldly property until they reach the age of twenty. If they sell before turning twenty, the sale is not valid. They then have the right to reclaim it. If a seeker is to become a companion, they are not considered a companion until they are twenty years of age. When a man reaches the age of twenty, he takes hold of a guide's robe. A Pir, a Murshid, or a Musahip must give their pledge [197] .

The process of appointing two aspirants as musahips is as follows: [198] First, the assembly of the faithful arrives. Then the sign [199] appears. The faithful Muslims [200] join together and offer supplication to the sign. Then the sheep is brought in. The sacrificer [201] stands at the [202] . It roams (in the gathering area) until the sheep shows a sign. The sign refers to an event such as shaking, urinating, or belching. The sheep's urine and faeces are secretly disposed of in the well. If, despite waiting for a while, the sheep does not display the sign, its owners pray together at the threshold, to the right and left of it. (Then) it comes crawling, stops at the dara, and is accepted as auspicious. The reason is that at that moment, God's gates of refuge are open.

After this, the sacrificer covers the sheep's right ear with his right eye. He places the front right leg over his right eye. He stands facing the qibla for a while (thus sealing the legs). In this state, the spiritual guide or leader recites the takbir. Then the congregation approaches the sheep's horns to make supplication.

And the sacrificer says, "May God grant His grace," takes the animal, recites the takbir, and skewers the sheep [203]. He skins it and places it in the cauldron. Then the cook sisters come from the door before placing the sacrifice on the hearth, saying, "Please grant your blessing," and receive the blessing. (Then) they place the sacrifice on the hearth. And the sacrificer, accompanied by his assistants, comes to receive his portion. They exchange blessings with one another. Meanwhile, the well-diggers also arrive, perform their duties, and exchange blessings. After this, the woman who is to throw the mattress stands at the threshold, offers a prayer, and brings the mattress. Saying, "Please grant your blessings," she throws it. Standing on the mattress, she takes the auspicious portion

After this, the spiritual guide, together with five of the sacrificial owners [204], offers prayers at the threshold, to the right and left of it. (They) come in rows and, after offering prayers at the threshold, the spiritual guide stands in the centre, with the right side at the front.

The sacrificial owners kiss the spiritual guide's hand and take their place on the left side of the bed. When the sisters have also paid homage to the feet of the three and taken their place on the bed, the spiritual guide or mentor says: "May love be upon you!" The five then pay homage and take their places once more. Thereafter, whether the spiritual guide or the mentor says: "The gate of truth

, the Mansur dar where you stand—whatever you have seen-say 'Amen'!" At this, they reply: "Allah, Amen."

(196) Izmir Manuscript) (pp. 64–65)

(197) Alaca manuscript, (p. 186) and Gümüşhacıköy Manuscript (p. 198)

(198) Izmir Manuscript p. 41. (199) **delil**: 1. Guide, leader, 2. Proof. The name of the device used for illumination during the ceme among Alevis. It is made from the wood of the sumac tree or from copper. Butter or olive oil is placed in the delil. A wick, with salt inside and its ends ready to burn, is placed in the centre of this. To 'awaken the delil' means to light the delil. It is one of the twelve services in the ceme. The delil is also called the 'delil-i şahımerdan'. This is intended to convey that Ali is the light.

(200) **mümin-müslüm**: It means 'sister and brother'. All those who come to the ceme are considered sisters and brothers under that roof.

(201) **kurbancı**: One of the twelve service holders in the religious ceremony known as the ceme. Their duty is to slaughter and cook the sacrificial animal after it has been blessed with prayers.

(202) **Dar**: This word, meaning 'gallows', in Alevism signifies standing before the Pir and awaiting his command. There are four types of dar in Alevism. The meaning of these dar is explained in the Buyruk.

(203) The sacrifice slaughtered during the ceme holds a special place. It is forbidden to casually discard its inedible parts. The intestines, bones, blood and, in some regions (such as around Ankara), the skin must be buried.
This task is carried out by the kuyucu

(204) **mürebbi**: This word, meaning 'one who educates children', refers in Alevism to the person who teaches the rules of the path to those new to the Order. Originally, there should be four, not five, sacrifice owners. It is unclear who is meant by the fifth person here.

(205) **Mansur stance**: The second of the four postures in the Ceme. This stance is typically adopted during the period of judgement and questioning. According to belief, this posture originates from Hallaj al-Mansur, who was executed by hanging. It is a relaxed stance with the feet together and the arms hanging down.

Thereafter, whether it be the spiritual guide or the mentor: 'O eyes of the enlightened, how are you? Let the friend of these ascetics speak of his shortcomings!' When this is said, whichever of the assembly's members steps forward as an intercessor [206], the sister at the back goes to him and offers her supplication. Thereafter, whether the spiritual guide or the mentor says: "First seek your own self, then seek the truth. How are you with your own self?", the disciple on the mentor's left kisses the mentor's hand, and all four exchange prayers with one another.

Then the blessed offering is given. The five lie down together in the circle. The spiritual guide and the ascetic beside him lie face to face. The others lie behind one another. Their fingers remain open. Thereafter, the spiritual guide or the guide strokes the spiritual guide from his shoulders down to his fingers three times, saying: "O Allah, O Muhammad, O Ali."

Then, first upon the mentor's head, he offers a prayer: "Tacı Devlet." Upon

the head of the devout man beside the mentor, he offers a prayer:

"Kemerbest." Once more, upon the mentor's shoulder, he offers a prayer:

"Selman-ı Pak."

Then, resting his left hand on his right elbow, he recites the sermon. He strikes the men twice each and the women once each.

If a woman is pregnant, she is not slapped; instead, a prayer is offered over her shoulder.

After this, the spiritual guide or leader says: "Rise, in the name of Allah." (Those in prostration) raise their heads.

When space is tight, the spiritual guide or leader calls the woman at the back. He makes her kiss his knees first, then his belt and his hand. (Afterwards) he performs the ritual prayer for all five of them together. Then the bed prayer is recited. The sister who lays out the bed takes it outside, shakes it three times towards the west, places the bed on her right arm, and takes her place. She performs her service.

After this, the sweeper [207]arrives. With his right hand, he sweeps the broom three times, saying, "Ya Allah, Ya Muhammad, Ya Ali," and takes his place.

Selman [208]comes and first drips water onto the bottom of the basin. Then he pours (water) into the hands of both the spiritual guide and the leader. (Afterwards) he drips (water) onto the sweeper's foot. Selman drinks the water from the basin, saying, "Grant your benevolence," and stands in the narrow space to the sweeper's left. The two recite the invocation together.

And the prayer concludes with: "May the intercession of Selman the Attendant, Selman the Pure, be present. Hu to the essence of truth!" They also exchange supplications with the first. After this, the most auspicious portion of the offering is taken. Şems
[209] comes over and pours the contents of the jug [210] into a bowl. Taking a piece of cloth in his hand, he dips the cup into the bowl and

wipes the bottom of the cup, or rather, (drips it onto) the cloth. Shams first says: "No, show mercy!" and pours from the jug into the bottom of the cup. (At this point) Shams says:

"The cup is yours, the wine is
yours; let us not give you to
oblivion. What right does the
unbeliever have? Not even a
speck of you.

'Grant your grace, for the sake of Ali, for the sake of the Shah!' he says. Then, when (Şems) gives it to the guide or mentor, he drinks it whilst saying, 'Grant your grace,' and makes a supplication.

(206) **Intercessor**: To ask for forgiveness, to stand by someone, to take them under one's wing. It refers to taking a seat beside those being questioned during the Ceme and being pleased with them

(207) **Ferraş**: Also known by names such as 'carcı' or 'süpürgeci'. It is one of the twelve services in the Ceme. This service is also called the 'Selman service'. The duty is to come to the centre with a very small, symbolic broom after each service has been completed, stand in the dara, and sweep the area. In some regions, instead of a broom, they drag their hands along the ground.

(208) **Selman**: This refers to Selman al-Farisi, the servant of the Prophet's family. However, in the Ceme, the person performing the sweeper's service is also called 'Selman' by association with him.

(209) **Şems**: One of the twelve officials in the ceme. In some regions, they are also known as the 'dolucu'. In the ceme, they are the person who serves drinks to the elders, starting with the dede

(210) **D**olu: The drink (rakı) distributed in the Cem is called 'dolu'.

Dolu is not given to the participants of the Cem. The murshid or guide takes a cup of dolu from the Şems. He calls the four souls before him. He gives the cup to the first dervish. They then pass it to one another and exchange blessings.

After this, the murshid or guide advises the four souls: "Do not follow your ego, follow your path; do not eat raw morsels. Combine wealth with wealth, life with life, and become one with your state." After this, the dolu is given to the delilci, the mürebbiye, and the participants of the Cem. The drink is consumed continuously without interruption until the sacrifice is cooked and removed from the fire. After this, the rites begin. (211)

The first ritual consists of three hatai breaths.

The second rite consists of three semahs. After the semah, the musician stands at the dara with his instrument and receives his service. Then the shams stands at the dara with the tas and receives his service.

The third rite is as follows: The guide says to the watchman: "Hu". The watchman replies: "Hû", and (the guide) says: "Mesele". When the watchman asks: "What is it?", (the guide) says: "There was a flea". The watchman then replies: "Baba hû!". The Father says, "Hu." He replies to the Father, "Me sana." When the Father asks, "What is that?", the watchman says, "There was a flea." The Guide asks the watchman, "What did I give you?", and the watchman replies, "There was a flea." The Guide then says, "If you love the Truth, exchange prayers; the secret has been revealed." All the members of the gathering exchange prayers with one another. Again, the Guide says to the Watcher, "The matter." When the Watcher asks, "What is that?", the Guide replies, "Let it proceed." Finally, as described, the guide says: "If you love the Truth, let the rites proceed." After this, the assembly members give one or two examples, and then the rite of the gülbeng is performed.

The fourth ritual is Seki. The fifth
ritual is Tekne. The sixth ritual is
Değirmenci. The seventh ritual is
Namaz. The eighth ritual is Pehlivan.
The ninth ritual is Berber. The tenth
ritual is Pisi.
The eleventh rite is the Little One.
The twelfth rite is the Tulip.

However, if the four gates of twelve of the assembly members are not complete, the twelve rites cannot be performed in full. They are performed as eight, ten or eleven rites, and the rite's gülbeng is recited

is recited. The gülbeng goes: 'Taken from within and sold without,' or 'May there be light, may there be a secret, hû to the essence of truth!' (it is recited).

After this, the ferraş arrives. Then Selman arrives. They each perform their respective duties.

Then the sofracı brings the table and seals its legs: "Let us say 'First Allah', let us say 'Eternal Allah'. The table of Ali has come; let us say 'The one who eats is the Shah'; Permission, Shah!" he says. He takes the table and opens it. The sacrificial animal is brought in a basin and placed in the centre. It is distributed among the assembly of the faithful. The head of the sacrificial animal is separated. One may not eat from a head that lacks all four ears.

The four owners of the sacrifice sit together at the guide's table. First, the guide or leader offers a prayer over the head and takes a morsel, saying: "Permission, O Lord."

Then, to the owners of the sacrifice, he says: "May your sacrifice be accepted!" and gives a morsel to each of the four.

He then gives a morsel to the delilci and the mürebbiye. The participants of the gathering also exchange morsels with one another. The table is closed by eating a final morsel in the name of the Forty. Blessings are bestowed.

Finally, it is said: "May we join Imam Ja'far's flock at Arafat!"

Separately, the ferraş and Selman come to receive their service.

After this, the cup-bearer brings a bowl of water from outside. Whilst bringing the water, he says twice: "Hû, assembly of the saints, I come forth with love!" On the third occasion (again): "Hû, assembly of the saints, I come forth with love!" After this, he stands at the dara. The water is offered whilst the gülbeng is recited. Whilst the gülbeng is being offered, the hands are not clasped but rubbed together.

(211) Rıza Yetişen describes the twelve rites as 'semi-religious ceremonies' that continue until the sacrificial offerings are cooked. Veli Asan, a teacher among the Tahtacı Alevis, also confirms this view. Such re-enactments are not found in Anatolian Alevi practice. In Anatolian Alevi tradition, the '12 Services' and the '12 rites' are used interchangeably.

After saying, "There is no faith but in Ali, no sword but Zulfikar," the cup-bearer drips a drop into the bottom of the vessel. He then brings the water to the spiritual guide or mentor. Afterwards, he gives the water to the vessel-bearer, the mentor, and all those gathered. When a little water remains in the bowl, he says, 'Himmet eylen,' drinks it, and stands at attention. He receives his service. However, whilst the saki is pouring the water, the following will be recited aloud without ceasing: 'Sak-i sak, selman-ı pak ilahire, and also for the sake of the love of the Rum dervishes who have passed through heart and tongue…'

Then the watchmen [212]receive their service. Next, the Çömçeci [213]receives his service. Then the pervaneler [214]receive their services and exchange prayers with one another. Afterwards, the delilci raises the delil and receives his service.

After this, the 'yatan-oturan' [215]is given. The sisters, one by one, first kiss the guide's hand and then exchange prayers with all the assembly's saints. Then, the mentor, the guide, the watchmen and the assembly's saints rise, first kissing the guide's hand and then exchanging prayers with one another. Once the congregation has dispersed and lain down, the mürebbi's sister leads the way for the sisters who have newly become musahips, taking them through seven or twelve doors.

According to Alevi beliefs, the 12 holders of service and their duties are as follows:

1. Mürebbi: Those newly joining the ceremonies resemble novice students. They must be taught the ways of the path. In this respect, the mürebbi has an important duty. The Mürebbi is an educator. He serves as a bridge to maturity. He will educate the uninitiated and guide them to maturity. For this reason, the Mürebbi is selected by the community. The person the community approves of is collectively appointed as the Mürebbi. After this selection, on another day, the Mürebbi brings a rooster and slaughters it. In the absence of the Dede, the Mürebbi assumes his duties. He determines the good and bad candidates. When the Dede arrives, he announces the result. He is the most mature and distinguished among the assembly's devotees. He is a person chosen by the community. His four gates are complete. At the start of the assembly ceremony, the Mürebbi stands before the community with his wife. The Dede bestows blessings. The community acknowledges his past service by saying, "May your service be blessed!"

2. Watchman: This is the person who conveys the Dede's instructions to the community and ensures internal security during the ceremony. The community must heed his warnings during the ceremony. He prevents loud talking and behaviour that might cause offence. Like the Mürebbi, he is chosen by election. Sometimes more than one person is appointed to this role. They carry out their duties in different corners of the Cem house.

3. Delilci: Performs the duty of lighting the sacred flame during the ceremony. In traditional culture, the ceremony begins with the lighting of this sacred flame. He lights the flame accompanied by a chant. Care is taken to ensure he is a mature, knowledgeable person. He sits to the Dede's left. He must be well-versed in the traditions.

4. Slaughterer: This is the official responsible for slaughtering the sacrificial animals. They slaughter, skin and cook the animals. They carry out all the necessary procedures until the sacrifice is served at the table. More than one person may be appointed to this role. Among the Tahtacis, the 'interpreter's sacrifice'—a sacred offering—may not be consumed by those lacking the four 'gates'—musahip, aşina, peşine, çegildeşi—nor by Sunnis. The following prayer is recited in connection with this service:

I boiled and surged in Imam Ja'far, I
drank my fill from Imam Baqir, I have
permission, I have taken this path, May
Ali not lead me down any other path

5. Lute player: The person who plays the bağlama to add colour to the songs during the ceme. More than one person may take on this role

6. Şemsi: The person who distributes the drinks. Whilst receiving service from the elder, they recite the following prayer:

Cup, you are the elixir,
Let us not forget you.
What right does the unbeliever have? Not even a speck. Let us not forget you

7. Pervane: Also known as Selman. He fulfils the duty of calling the gathering to begin. During the ceremony, it is his duty to convey all manner of news and to summon the guests.

8. Sofracı: He is responsible for table arrangements and the distribution of the sacrifice. After setting the table and placing the portions, he stands before the Dede and recites the following invocation: "Let us say 'In the name of Allah', let us say 'By Allah', Ali's table is set; may the Shah grant us to eat." After this, the Dede gives permission, and the portions are eaten.

9. Woodcutter: He is responsible for providing the wood needed to cook the sacrificial meat.

10. Well-digger: The blood, bones and remains of the sacrificial animal are not simply thrown away. These are buried in a dug-out well, and this task is carried out by the well-digger. The following prayer is recited regarding this service: "Let us not harm the sheep's bones; Let us gently draw its milky mucus; Let us pour the breadcrumbs into the well; They said to the Shah, 'Let him eat.'"

11. Water Carrier: He is responsible for providing and distributing drinking water.

12. Sweeper: He is responsible for keeping the premises clean. Between services, he sweeps the area three times with a symbolic broom, saying "Allah, Muhammad, Ya Ali".

The path to becoming a Müsahip is as follows: [216]

Two believers, two Muslims, enter the order and present themselves before the Pir. A brother stands beside a sister, and a sister stands beside a brother. Placing their right hands around each other's necks, they stand before the Pir [217] . When the time comes to take the oath before the Pir, the guide places a scarf around their necks [218] . The guide leads these two companions before the master's council [219] . One of the companions takes hold of the scarf around the other's neck and, standing before the master's council, cries out: "Hû!" and stands at attention. The master asks:

"Why have you come?" The guide replies: "Today, having taken the path of Mansur, the knife of Nesimi, and the dagger of Fazl, we have come to take the oath of the Order of the Saints, to give our lives and receive our Beloved." The Pir says: "O seeker, this is a long road; you cannot go. You cannot wear an iron bow or a shirt of fire. Go away!" he says. They turn back. Upon reaching the threshold, they return once more. (The Pir) speaks in this manner three times. On the fourth occasion, the Pir takes the right hands of the two companions, places their thumbs upon one another, and joins their hands [220] . (The companions) take their vows. The Pir then says: "O God, O Lord, if words of blasphemy have come from my hand, my tongue or my eyes, I have repented so that I may not commit them again. I have made this declaration before the Pir [221] ." "Shall this be a declaration that you will not commit major sins? If you commit this sin, will you be cut off from the Pir's dervish lodge and from the intercession of Muhammad Ali? Will you be worthy of being gathered together with Yazid?" The seekers reply: "Let it be so." The Pir continues his questioning: "And shall the stones beside you, the guardian angels[222], and Allah, the Lord of the Realm [223], bear witness that you will not go back on this pledge?" The seekers reply: "Let them."

(The Pir) thus sets the seekers on the right path. (The Pir) does not make the seeker confess to minor sins. (If the seekers) subsequently commit (minor sins), he punishes them and makes them confess. (If the seekers commit major sins), they are deemed to have renounced their pledge. The reason is that these sins are not far removed from minor sins. It is not necessary to make those with minor sins confess.

This confession is thus taken from the seeker [224]. Thereafter, the Pir advises the seekers to repent. (The seekers) repent for all their bad habits. Then the Pir recites the following verse: "O believers, turn to Allah in sincere repentance. It is hoped that your Lord will cover your misdeeds..." [225]

(212) **watchman**: One of the twelve service holders is the watchman. The watchman ensures that the services in the gathering proceed properly and that no actions contrary to the ceremony are taken.

(213) **Cook**: One of the twelve service holders. This refers to the cook who prepares the food.

(214) **Pervane**: A service holder responsible for external duties during the gathering. During the gathering, they ensure the inspection and security of the village homes. They carry out tasks such as ensuring no accidents occur in the homes, preventing strangers from entering the village, and ensuring animals do not wander off.

(215) **yatan-oturan**: A prayer recited during the gathering as the religious ceremony draws to a close. Once this prayer has been recited, the congregation disperses and returns home.

(216) Alaca Manuscript, section titled 'Declaring the Path of Becoming a Musahip' (p. 186)

(217) Alaca Manuscript (p. 186). (218)

Gümüşhacıköy Manuscript (p. 198)

(219) Alaca Manuscript (186).

(220) Alaca Manuscript (p. 187); in the Gümüşhacıköy Manuscript, it is described as "taking the guide's right hand into one's palm" (p. 198).

(221) Gümüşhacıköy Manuscript (p. 199)

(222) **hıfz**: Protection, preservation, retention in memory.

(223) **malik-i mülk**: The owner of all existence, God.

(224) Gümüşhacıköy Manuscript (p. 199).

(225) This is verse 8 of Surah Tahrim (66) of the Qur'an: "I seek refuge in Allah, the All-Hearing, the All-Knowing, from the accursed Satan. In the name of Allah, the Most Gracious, the Most Merciful. O you who have believed, turn to Allah in sincere repentance."

"Those who make a covenant with you have in fact made a covenant with Allah. Allah's hand is over their hands. Whoever breaks the covenant does so to his own detriment. Whoever fulfils his covenant with Allah, Allah will grant him a great reward." [230]He says this and wipes his hand over his face.

(The disciples) rise and move to the hillside. The Pir recites the gülbenk: "Allah, Allah... May their pledges and aspirations be fulfilled. May they not go back on the pledge they have made. May they not feel ashamed before the Pir's assembly. May their chamber not burn on the Day of Judgement. May they not face reproach in this world or misguidance in the Hereafter. May they not follow Satan's path or the hypocrite's words. May the Almighty protect them from past and future calamities. May He not separate us from the twelve Imams, nor disrupt our gathering. May He not let stones fall from our walls, nor winter fall upon our hearts. May He deliver our eyes from darkness and our heads from smoke. May He grant us the Qur'an in this world and faith in the Hereafter. May He not grant us a wife who rises without being told, nor a child who takes without being commanded. May He not separate us from the ranks of the Twelve Imams. Allah, Muhammad, Ali, Hacı Bektaş Veli, to the truth, 'Hû...' he says. [227]

Then the Pir commands two men and two women to embrace one another and become martyrs. (At this moment) the Pir takes the Zülfikar [228]and makes supplication. He strikes the four with twelve Zülfikars, revives them and raises them up. Then he recites the following invocation:

"Allah, Allah... The First and the Last, the Manifest and the Hidden, the Servant of the King of Merdan, acceptance at the threshold, affirmation of 'Kalu Bela'. Allah, Muhammad, Ali, to the truth, hû". Thereafter, the Pir seats the seekers after they have performed tecella [229], temenna [230], tevellâ [231],[and]teberra [232]. Following this, the right of the guide and the sacrifice of the master are offered. "The supplication for acceptance into the dergah: Allah, Muhammad, Ali, to the truth, hu" is recited. Then the sacrifice prayer and takbir are recited as follows: "The sacrifice of Ibrahim, the noble decree, the soul of Ishmael, brought by Gabriel, the servant-sultan, Allahu Akbar, there is no god but Allah, and Allah is the greatest. Allah-u ekber and lillahül hamd." The takbir is recited in this manner three times. Then the gülbenk is performed (233). After this, the seeker is made a pazibend [234]. (As a pazibend) he waits for a few years with his consent.

Secondly, he is admitted and made an Iznikçi [235]. He waits for a few years with his consent. Thirdly, (the seeker) enters the circle and becomes a seyyid-i ferraş.

Fourth, he becomes an ibrikçi in the service of Selman-ı Pak. Fifth, he becomes a sofadar like Kamber.

Sixth, he becomes a lamp-bearer like Cebrail-i Ensar. Seventh, he becomes a water-bearer.

Eighth, he becomes a Zakir.

The ninth becomes a sacrificer like Ibrahim.

The tenth becomes a watchman like Israfil.

The eleventh becomes a messenger, like Gabriel.

The twelfth is the sama. (The seeker becomes worthy of performing the semah.) Now, everyone is assigned a seat and seated. It is not in accordance with the rules for a seeker to sit in the circle without having performed these services [236] .

(226) This is the 10th verse of Surah al-Fath (48) of the Qur'an: "Verily, those who pledge allegiance to you, they are in truth pledging allegiance to Allah above their hands. So whoever breaks his pledge, he breaks it only to his own detriment; and whoever fulfils what he has covenanted with Allah, He will grant him a great reward." "Praise be to Allah, Lord of the Worlds. The Opening. Blessings upon the Beloved of Allah."

(227) Gümüşhacıköy Manuscript (pp. 199–200) and Alaca Manuscript (pp. 187–188).

(228) **Zülfikâr**: The name of Hazrat Ali's sword. Here, it is used in the sense of a staff.

(229) **tecella**: 1. Manifestation, 2. The manifestation of God's power and mystery in people and objects, 3. To be graced by God's favour.

(230) **temenna**: 1. Greeting with the hand, 2. Wish.

(231) **tevellâ**: 1. To draw near to someone, to take someone as a friend, 2. The Ahl al-Bayt, those who love Ali, loyalty to him. Tevellâ is one of the most important beliefs in Alevism. In Alevism, it is used to mean loving Ali and his descendants, known as the 'Ahl al-Bayt', being loyal to them, and following in their footsteps.

(232) **teberra**: This word, which means to keep one's distance from an event or object, to turn away from it, or to dislike it, refers in Alevism to not loving those who do not love Ali, and to keeping one's distance from them. It means not loving those descended from Yazid, the son of Mu'awiya. It means keeping one's distance from Yazid's supporters.

(233) Alaca Yazması (p. 188)

(234) **pazıbend** (correct form: Pasbend): Guard.

(235) The word 'İznikçi' is written as 'öznekçi'.

(236) Gümüşhacıköy Manuscript (pp. 200–201)

And the musahips must pledge allegiance to one another. If this pledge is not made at the gate of consent, if the musahips do not give their hearts to one another and unite, they are musahips in name only. Their pledge is flawed. Whoever they may be, they cannot be musahips. Their pledge is invalid. The reason is that their pledge was made unwillingly and under duress.

Imam Ja'far al-Sadiq states the following regarding them: "There is no compulsion in religion. In truth, the straight and crooked paths are clearly evident. Those who deny these and believe in Allah have undoubtedly clung to the most secure handle, from which it is impossible to break away. Allah is All-Hearing and All-Knowing" [237] .

They have no knowledge whatsoever of the truth, the path, or the principles. They are misguided. Their companionship is forbidden. Their efforts are in vain; they cannot be companions. Their actions do not count as fulfilling their pledges. It has been said of them:

"We scrutinise every deed they do and tear it to shreds" (238).

(Seekers) must always adhere to the instructions of the guide and the sheikhs at the gate of acceptance, so that their pledges may be valid. And according to one account, it is fitting for a person to find four companions at four gates. However, the master is one. Service is manifold. The path is one; the rites are ancient. Those who follow the rites are sheikhs, and those without rites are also sheikhs.

Whether the Pir or the seeker, when they become companions with one another, if they find what is appropriate on the path, in the principles, in truth, and in the Pir, and if they remain at the gate of contentment at all times, they become light upon light. Their pledges are valid; to show them contentment is a principle. Such is the wise saying of the guide.

The affairs of spiritual companions are one in the sight of God. For their affairs to be one in the sight of God means that between spiritual companions, there is no secrecy regarding wealth, life, or any matter. However, the faces of such spiritual companions are bright and their words pure in both worlds. On the Day of Judgement, a helping hand is extended to their sins. Their good deeds carry great weight.

And also (in our time), some of the ascetics are companions of the tongue, others of the hand. However, the true companion and ascetic is one who is a remedy for the other's wound. His groaning is clear to him. He is the remedy for their sorrow. Their blasphemy becomes their faith. Unless a spiritual companion recognises their companion's sorrow as a remedy and their blasphemy as faith, they cannot be a true spiritual companion. Therefore, spiritual companions must remain faithful to one another in all circumstances. [239]

And how old is the brother? The answer should be:

There are seven brothers.
The first is the brother of the
Sharia. The second is the
brother of the Tariqah.

The third is the brother of gnosis. One becomes a brother of gnosis by becoming a companion to a seeker in the presence of the perfect ones who know the Master's word and recognise their Lord [240].

By affirming that Allah is One, the Messenger is true, and the imamate of Hazrat Ali and his sons is true, believers become brothers in Sharia, Tariqat and Ma'rifat.

The fourth is the brother of truth. One who sees the Truth in humanity and humanity in the Truth, and shows love for the People of Truth and the Perfect Master, becomes a brother of truth.

The fifth is the station (brotherhood) of the Forty. Those who know and practise the service of the four gates become brothers with the Forty in the company of the Forty.

The sixth is the seventeen principles (brother). He who knows the names of the seventeen principles and fulfils their requirements, being one who is privy to the secret, becomes a brother to the possessor of the seventeen principles in the eyes of the perfect guide, and within the seventy-seven principles.

The seventh is the flesh-and-blood brother. (A person) becomes a flesh-and-blood brother by coming from the loins of one father and the womb of one mother.

(237) This is verse 256 of Surah al-Baqarah (2). It is given in Arabic in Buyruk, p. 38 (Izmir manuscript).
(238) It is the 23rd verse of Surah al-Furqan. It is given in Arabic.
(239) The Izmir Manuscript, section titled 'Loyalty is Required in Brotherhood' (pp. 38–39).
(240) The Izmir Manuscript, section titled "The Four-Door Brother" (p. 139).

A person's Shari'ah father is his biological father. His Tariqah father is his spiritual guide. His Ma'rifah father is Ali.
The father of truth is Muhammad.

The ablution of Sharia is performed with water. The ablution of the Tariqah is to pledge allegiance to the Pir. The ablution of Ma'rifah is to be aware of one's own breath and to recognise one's Lord. The ablution of Haqq is to see one's own faults and to cover the faults of others.

A spiritual companion may enter his companion's home without invitation. He may take from his possessions without invitation. He may eat his food without invitation. The reason is that a spiritual companion is his companion's brother. A brother does not go to his brother's home by invitation.

After that, the spiritual guide is the father. The seeker is the son. It is not proper for a father to visit his son's home with an invitation [241].

And the spiritual companion is obligatory. If a spiritual companion and his companion fall into hardship, they still lift one another up. The spiritual companion's hardship cannot be lifted by the master, the guide (or any other person). Relief comes from one another.

If a musahip goes to another musahip's home saying, 'Let us speak of God's word and consult one another regarding the Hereafter,' ten good deeds are recorded for that seeker. There must be nothing hidden or secret between the musahips.

True piety lies in recognising one's own faults whilst covering those of others [242]. Spiritual companions need no invitation; for spiritual friends, an invitation is required.

And a spiritual companion is the life-giver. Without life, there is no body.

And also, one's disposition is one's religion. Without religion, there is nothing. Islam is the familiar path. Without Islam, there is no faith. Love is faith. Without faith, one cannot know one's self. He who does not know his self does not know his Lord. Without knowing his Lord, one cannot enter Paradise or behold His Countenance.

And furthermore, it is not part of the rites for a spiritual companion to arrive at the spiritual companion's home by invitation. It is not part of the rites for him to take his wealth and sustenance by invitation.

The spiritual companion is the companion's brother—this is clear. For half an apple to act as an interpreter is not part of the ritual.

Ali is the embodiment of devotion; Muhammad is the embodiment of love. An invitation is obligatory. For even the noble Murtaza would have felt too shy to enter the home of the Prophet Muhammad Mustafa. The Prophet Muhammad Mustafa invited Hazrat Ali. He showed him love. And it is not proper to enter the house of love without having been invited.
For Allah the Exalted invited Muhammad through the angel Gabriel, peace be upon him, and took him on the Night Journey.

However, it is customary to invite three times a week. It is customary to invite on the first Tuesday, the second Wednesday, and the third Friday night. The reason is that Friday is the day of worship, the master of the days. On Tuesday, the Prophet Muhammad and Ali conversed. On Wednesday, the honour arrived. Friday night is the time for the believers' visit.

It is obligatory to serve the caliphs by arriving through invitation, arriving with modesty, sitting with contentment, and speaking with propriety. For speaking impolitely or without propriety in conversation is contrary to the four gates, forty stations, and seventeen principles. One who follows a religious school of thought must possess the four elements. (243)

(Companions) must have no secrets from one another. If they commit any good or evil deed in secret from one another, their companionship is not in accordance with the rites. Their profit and gain must be one. If worldly gain is not one, how can the gain of the Hereafter be one? (244)

However, if a musahip steals from another musahip on the day of the musahip (245) . this is not valid.

The reason is that the musahip is a body. Four things have a right:

First, death has a right. Second,

the mouth has a right.

Third, the right of the wolf and the bird.

Fourth, the right of the earth.

And fellowship is the essence of life. It is the secret of the Almighty's power. In this essence, no one but Allah has any right. This is the mysterious saying of the noble guide (246) .

(241) The Izmir Manuscript, section titled 'Companions Are Uninvited, an Invitation Is Required for Devotees' (pp. 149–150).

(242) Alaca Manuscript (pp. 180–181) and the 1st Hacı Bektaş Manuscript (pp. 217–218)

(243) The Izmir Manuscript, section titled "Musahip Musahips Are Uninvited, an Invitation Is Required for Muhips" (pp. 149–150).

(244). Alaca Manuscript (pp. 180–181) and 1st Hacı Bektaş Manuscript (pp. 217–218)

(245) **to steal the day**: To be jealous, to begrudge.

(246) Izmir Manuscript (p. 140).

The musahiplik of the Sufis of the time is entirely a trap. They do not know how musahiplik works. They sit down merely to be part of the crowd. They have no standing. They do not know what a Pir is, or what a guide is. All of this is for the Hereafter. An ignorant person undertakes a task that is of no use in the Hereafter,

When the spiritual guide hears the words of the mentor, he is cast out of the assembly. The ignorant one says: 'I am withdrawing from the ordinary congregation and falling behind. I shall not commit this again.' (The spiritual companions) stand united, not allowing the devil to enter their midst.

If a man is travelling with a few companions, a bandit cannot come and rob them. If he is alone, however brave he may be, the bandit will find a way to attack his life and property, plundering him. This is similar to that.

The Pir, the guide, the companion, the musahip—these are the companions on the path to the Truth. The devil is the enemy; they protect one another from his evil. If such companions—the Pir, the guide, the musahip, the companion—are not steadfast but become heedless, if they are unaware of the verses of the Qur'an, if they are unaware of one another, the bandit devil comes and enters among them. He plunders the faith of the religion. They do not know, for they sleep in heedlessness. Tomorrow, on the Day of Judgement, they will awaken to find that the thief has taken their possessions. But what can be done then? A wail will rise.

"Alas, the thief has robbed us, the devil has deceived us. What the scholars said was true. What the messengers said was faithful," they will say, but it will be of no avail.

O believing brothers! Hold fast to one another and walk towards the truth.

If a spiritual guide, a mentor, or a spiritual companion witnesses an unjust act and fails to expose it, allowing it to go unchecked, then his claim to being a guide, a mentor, or a spiritual companion is a lie. On the Day of Reckoning, his face will be blackened. However, even if he does not heed it, he must be warned. It is an obligatory duty upon you! (247)

12 - AŞİNA (248)

To make two souls, who have offered their own sacrifice, into companions, it is done as follows:

(On the evening the assembly gathers) first Gabriel (249)is invoked with the takbir, then the bed is laid out. The mentor takes the four souls to be made companions under his wing. The five of them come together. Then the souls who have offered their own sacrifice proceed to the assembly without a mentor.

The mat is removed and the ferraş-ı selman arrives. The two of them perform their duties together. Then the initiate arrives with a full measure of meze. A full portion is given to each of the souls who are to become familiar. Once this portion is drunk and the secret is revealed, the portion of the true sacrifice arrives. After all the rites are completed, Gabriel comes first. (Then) the souls who are to become familiar, together with their sisters, (come and) sit at the table of the guide or mentor.

A morsel is given to each of the souls who have become acquainted through Cebrail. (Then) the table is cleared. (Next) the 'öz kurban' arrives. The souls who have offered the 'öz kurban' sit at the guide's table with their sisters. A morsel is given to each of these four. After the services are completed and those lying down and sitting have finished their prayers, the sisters who have recently become acquainted visit the twelve doors and receive their due. It must be known that those unfamiliar with the gathering have no right to the gathering, the service, the morsel, the fullness, or the feast. They may not interfere with these. [250].

13 - PEŞiNE [251]

Third door: Peşine

Those wishing to become Peşine part from their familiar by slaughtering a cebrail, that is, a cockerel.

(247) 1. Hacı Bektaş Manuscript (pp. 218–219) and Alaca Manuscript (pp. 180–181)

(248) The Izmir Manuscript, in the section titled 'Declaration of Making Two Soul-Siblings Who Have Offered the Sacred Sacrifice into Aşina' (p. 49)

Aşnalık refers to the spiritual brotherhood between two individuals within the order. The virtual kinship organisations of Aşina, Peşine, and Çeğildeş, which follow the Müsahiplik, are found exclusively among the Tahtacılar. They are practised according to the Tahtacı tradition. They do not exist in Alevi communities of Anatolia and Rumelia. The researcher Veli Asan discusses these virtual organisations in the Yanyatır Tradition.

(249) **cebrail**: Rooster. A sacrificial animal slaughtered during a religious ceremony.

(250) Izmir Manuscript (p. 49)

(251) İzmir Manuscript) The section titled "The Explanation of the Ritual for Making Two Aşina-Peşine-Çeğildeş" (p. 50). As Veli Asan also states, virtual kinship institutions such as Aşina, Peşine, and Çeğildeş, which follow the musahiplik ritual, are found exclusively among Tahtacı Alevis. They do not exist in Anatolian Alevi communities.

One goes before the Murshid and partakes of the Cebrail offering. The sisters and the one who is to become a Peşine share an apple. By having a blessing bestowed upon the four of them, they enter the third gate. (A. Yılmaz, Traditions Among the Tahtacis, Ankara 1948, p. 76)

The method of summoning the two familiar spirits is as follows:

During the ceremony, the Pir summons the four souls who are to follow him. They first offer their prayers at the threshold. Then, when those four souls come before the Pir, the Pir gives them a cup full from the cup of the Aşina. Once all four have offered their prayers and stood in the circle, the circle's invocation is recited: (252) That night, the Pir's sister takes both of the sisters with her. (These sisters) open twelve doors and behold the Door of Truth

Fourth Gate: Çeğildaş-Çeğindaş

Those who are to become Çeğildeş agree amongst themselves outside. At a time when the Tercüman ceremony is being performed and the sacrifice is being made, they stand in the dara to tell the Mürşit that they are to become Çeğildeş, that is, to enter the fourth gate. They state their wishes. The Mürşit grants his blessing. When the time comes to eat the sacrifice, the spiritual guide takes the right eye and gives it to these four brothers, so that from then on they are considered Çeğildeş. During the ceremony, the men are wrapped in green, whilst the women are bound in red and green. In this manner, the four gates are completed. (A. Yılmaz: op. cit., pp. 76–77).

14 - PASSING THROUGH THE RITES [253]

The process of passing the initiate through the rites, or more accurately, through the square, is as follows:

First, the guide awakens. Then the bed is laid out. The guide enters the square with his companion. Following this, first the companions and those acquainted with them enter the square. When there are no more companions, those without companions enter the square with their own sisters. Two slaps are given to each companion, and one to each non-companion. A companion will act as an intercessor for the companion, and a non-companion for the non-companion.

Once everyone has entered the circle, the mat is removed. Selman-ı Ferraş arrives. A prayer is recited for both of them. They exchange vows. Then the wine is brought. Music and dancing commence. After the sacrifice is eaten (and finished), the guide departs. The cup-bearer arrives. Then the prayer for those lying down and sitting is recited. The congregation disperses.

15 - NİYAZ [254]

And the wise words of the master, the caliph, and the descendants of the Prophet are as follows:

The seeker must make supplication whenever the names of the pious masters and sheikhs are mentioned. However, supplication consists of three parts: first, touching one's hands; second, one's mouth; and third, one's eyes. As long as the master is present, it is a duty for the believer to make supplication by touching the master's ankles or knees. Furthermore, virgin girls and widows are exempt. Making supplication to them is not a duty.

Furthermore, it is a rite to both bestow the path upon someone, accept a sacrifice from them, and receive the path's fee. The reason is that if a rite is bestowed upon a dervish, they are cleansed of great sin. Upon accepting a sacrifice, they are safeguarded from calamity and misfortune. When the act of prostration is received, one becomes one with the Truth. However, the decision in the gathering rests with the Pir, and intercession is the right of the gathering.

(252) The short invocation is as follows: "In the name of the Shah. Allah, Allah. O Saints, my face is on the ground, my soul is in distress. In the assembly of the Saints, in the court of Muhammad-Ali, in the presence of the Pir. My soul is a sacrifice, my body is a messenger. Is there any brother among this poor one who is in pain, wounded, distressed, or offended? Let them speak, let them come, let them claim their right. Allah, eyvallah, hu to the essence of truth."

(253) The section titled "On the Description of Passing the Seeker Through the Ranks, That is, Leading Them into the Gathering" in the Izmir Manuscript (p. 51)

(254) **niyaz**: Supplication, prayer. 1. Niyaz is a quality of God's beloved ones. It is a quality of those in love with God. Those of refined sensibility speak various words to God. Outwardly, they may utter harsh words or behave badly. The hadith, "If God loves a servant, He does not punish him for his sins," is the basis of this belief. 2. Respect for the sheikh (father, grandfather). It is used to mean kneeling and kissing the sheikh's right and left knees. (Cahit Öztelli: Pir Sultan Abdal, Istanbul 1978, p.463).

Additionally: Niyaz is also used to mean sitting with propriety in the presence of elders. Hacet refers to need, desire and gift. Niyaz exists in all Sufi orders

16 - DAR [255]

And if they ask, 'How many dar are there?', reply, 'Four.' [256]

The first is Mansur's dar, the second is Fazlı's dar, the third is Nesimi's dar, the fourth is Fatıma's dar [257] . (That is to say) there are four pillars in standing before the Pir [258] . The first is Mansur's dar. It is to stand before the Pir

, it is to stand before the Pir, folding one's hands and letting them dangle, as if suspended [259] . When the seeker passes through the dara and stands there, he becomes Mansur [260] .

The second is the 'Fazlı' dance. The 'Fazlı' dance involves prostrating oneself when the words 'Aşk ola' are spoken. The reason for this is that Hazreti Fazlı was left face down on a knife. (The meaning of this dance) is *'A dagger in my heart, like Fazlı'*

[261] .

Third is the Nesimi posture. When the seeker sits up straight, it becomes the Nesimi posture. (Its meaning is) "*I have skinned my hide like Nesimi*" [262] .

The fourth [263]is the Fatima posture. The Fatima posture involves placing one foot over the other. (The Fatima posture) has been handed down from Imam Husayn. One day, whilst Imam Hasan and Imam Husayn were standing, the Prophet, peace be upon him, asked for some water. Imam Husayn was quick. As he acted hastily, he struck the blessed toe of his left foot against a stone and drew blood. Out of embarrassment whilst giving water to our Master, he placed his right foot over his left [264] .

(The seeker) is freed from his sins when he takes the gülbenk and departs. He is purified and becomes spotless. No one but God knows their deeds [265] . If a devout person stands firm in sincerity, the master of these four trials will intercede for that believer [266] .

17 - KAMBER'S BREATH [267]

Ali's son Kamber had a foul-smelling breath. (For this reason) he felt ashamed before the people and could not attend the congregation. The reason was that the people were offended by him. The Prophet knew of this situation. (In those days, the Prophet) would sit in the house of his daughter Fatima al-Zahra and offer counsel to the believers.

One day, whilst coming to one of these gatherings, he brought with him fresh figs and dates. Kamber was not there. The Prophet Muhammad called Ali to his side. He whispered in his ear: "O Ali, go and invite Kamber. When he comes and says 'Love be upon you' to the congregation, let us say 'May Kamber's breath be like musk'." Shah-i Merdan went and invited Kamber.

Kamber came to the gathering and said, "Love be upon you!" The congregation present replied, "May your breath be purified by the intercession of the saints, and may it be imbued with the beauty of the Divine." At that moment, by the intercession of the saints, Kamber's breath smelled like musk and amber. (The congregation) showed Kamber a seat. (Kamber) sat down.

They ate fresh dates and figs as an offering. They recited the Gülbenk and offered prayers

(255) Izmir Manuscript (p. 141) and Alaca Manuscript (p. 184). Dâr means 'gallows'. In Alevism, it refers to the posture adopted before the dede during the ceme. In Alevism, there are four forms of this posture, each known by a distinct name. This section describes these very forms of dâr.

(256) Alaca Manuscript (p. 189)

(257) The Izmir Manuscript (p. 141).

(258) Izmir Manuscript (p. 141).

(259) Alaca Manuscript (p. 189).

(260) Alaca Manuscript (p. 189).

(261) Izmir Manuscript p.141.

(262) In the Alaca Manuscript (p. 189), the 'İzmir Manuscript' (p. 141) is cited as 'Fazlı darı third dar'. It is stated that 'when passing under the tarik, the zülfikâr is struck and raised, and it becomes Fazlı'. This account is entirely incorrect. Among Alevis, the Fazlı dar is as described in the Alaca Manuscript (p. 189).

(263) Alaca Manuscript (p. 189).

(264) Izmir Manuscript (p. 141).

(265) Alaca Manuscript (p. 189).

(266) Alaca Manuscript (p. 189).

(267) The Izmir Manuscript, section titled 'The Purification of Kamber's Breath' (p. 147).

Kamber was the beloved of Hz. Ali, and Ali took him everywhere with him. It was Kamber who set the table for Hz. Ali, and Kamber who cleared it. This table was set with love and cleared with love. Nothing but love was spoken of at the table. Kamber was, by nature, generous. The saying "There is no wedding without Kamber" stems from Hazrat Ali taking him everywhere with him. Just as the table set at the end of Alevi religious ceremonies is called the "Ali Table", it is also called the "Kamber Table". (Prof. Dr. Cavit Sunar, op. cit., p. 173)

18 – THEFT ([268]

It is said that eight men stole the white camel of the Prophet Muhammad, peace be upon him. In a deserted place, they slaughtered the camel and cooked a portion of it. (At that moment) the Prophet set out to search for the camel. He came upon them whilst they were eating it.

He asked them: 'I have lost my camel; have you seen it?' The eight men turned their faces away from the Prophet and said: 'We have not seen it.'

The first was afflicted with leprosy. The second hid some of the camel's meat in his mouth; his mouth began to stink. The third hid it in his armpit; his armpit began to stink. The fourth hid it in his bosom; his body began to stink. (The fifth) hid it under his shirt; his body became mottled. (The sixth) one sat with the camel's head beneath him and became a leper. (The seventh) one mixed the camel's blood with the earth and made it disappear. He became a leper. (The eighth) one burned its bone in the fire and became a beggar.

According to one rumour, there are seven lepers; according to another, eight. The first are those who have incurred the wrath of the Almighty God and been cursed by the prophets and saints. The second are those who issued a fatwa for the killing of Mansur and put him to the gallows. The third are those who deemed the words of Seyyid Nesimi to be blasphemy and flayed his skin. The fourth are those who stole the Prophet's white camel and denied it. The fifth are those who had sexual relations with women whilst they were menstruating or pregnant. The sixth are those who walked about in a state of ritual impurity. The seventh are those who had sexual relations with a prostitute. The eighth are those who considered their own bodies unclean and were as blind as a bat. Those who forced poison upon Imam Hasan and beheaded Imam Husayn, thus betraying them [270].

It is said that the face of the sinner is black in the four gates, forty stations, and seventeen ranks of the path.

And the path is divided into four sections. The first is the path of wealth. His face is black in the sight of God. The second is the path of the tongue. (The path of the tongue) involves learning wise words from a man of knowledge and then deceiving Muslims with his tongue.

His face is dark both outwardly and inwardly. The third is the path of the Uğru. (The path of the Uğru) sees the principles from a person of perfection, then goes and deceives Muslims, selling himself as a father figure. His face is dark in this world and the hereafter. The fourth is the heart of the Uğru. (The heart of the Uğru) acts lewdly. He steals the heart of a servant of God. Once his work is done, he withdraws, leaving and departing. In the four gates, forty stations, and seventeen ranks, his face is black [271] .

And seven people, having been arrogant in this world, were cursed and cast out. The first is the murderer Cain. The second is the accursed Nimrod. The third is the accursed Pharaoh. The fourth is Kabus. The fifth is the accursed Satan. The sixth is the accursed Babin. The seventh is the accursed Abu Jahl. May God's curse be upon all the tyrants [272]

19 - THE CHRONOLOGY OF GABRIEL [273]

And the path was left by the interpreter, the Prophet Muhammad peace be upon him) ((274) from the Commander of the Faithful. At that time, this world had not yet been created. And the Prophet Muhammad Mustafa and Aliyyel Murtaza had not yet manifested their forms within these eighteen thousand realms [275] . Gabriel said: "I am the one who brings the Prophet near [276] . Muhammad Mustafa stands before me."

Then, this thought of Gabriel arose within the Noble Messenger. He realised that doubt had entered Gabriel's heart. At that very moment, Gabriel, peace be upon him, came and asked: "O Muhammad, why do you not show me honour and respect? What faults of mine are there in my failure to show respect?" (Upon this)

The Prophet

(268) The section titled "Uğruluk" in the İzmir Manuscript (67–68).

(269) **Note**: Eczema.

(270) Izmir Manuscript pp. 67–68.

(271) Izmir Manuscript, p. 67.

(272) Izmir Manuscript, p. 68

(273) Izmir Manuscript, p. 79. The section titled "The Initiation of Cerail".

(274) risalet: 1. Embassy. 2. Prophethood. 3. Conveying news, journalism. risaletpenah: The Prophet Muhammad. The Hacı Bektaş Manuscript states that the fourth crown descended upon Muhammad and the fifth upon Ali (p. 251).

(275) This word appears in the original narrative as "vechini nakşetmemişti". **vech**: 1. Face, countenance. 2. Upper part. 3. Forehead. 4. Form, style. 5. Reason. 6. Means.

(276) In the original narrative, the word "muharrib: the one who draws near, the one who brings closer" is used.

He said: "O Gabriel, do you not know that you are an angel? Doubt has entered your heart." At that moment, Gabriel, peace be upon him, struck his face to the ground. He sought forgiveness from Shah-i Merdan Aliyyel Murtaza and set out on his way. He was granted his reward [277].

Gabriel sought refuge with the Almighty God, came to His court, and apologised. (Shah-i Merdan Aliyyel Murtaza) appointed Gabriel as a guide and took him as an interpreter. From then on, the role of guide remained with Gabriel. And the role of spiritual master remained with Shah-i Merdan Ali.

20 - CROWN [278]

If they ask, 'How many crowns descended from heaven?', reply, 'Seven crowns descended' [279] .

First, a white crown descended upon Adam Safiyullah. Second, a white crown descended upon the Prophet Noah. Third, a black crown descended upon Abraham. Fourth, a yellow crown descended upon Moses [280]. Fifth, a celestial crown descended upon Jesus. Sixth, a green crown descended upon the Prophet. Seventh, a red crown descended upon the Commander of the Faithful. The crown of the Prophet Adam has four branches. The four primary elements are also the four books. More precisely, they are fire, water, wind and earth. The crown of Prophet Noah has six prongs. (These six prongs) signify the six directions. And these are north and south. The crown of Abraham, peace be upon him, has seven prongs. (The seven prongs are the seven) stars. This is their meaning. The seven stars are: the Moon, Mercury, Venus, the Sun, Jupiter, Mars, and Saturn. The crown of the Prophet has twelve branches. (These twelve branches) correspond to the twelve zodiac signs. Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces. And the crown of Shah-i-Mardan Ali has twelve branches. (He) is the ancestor of the eleven Imams. And it is written in the Book of Days that Ali was the first of these twelve. The last is the Mahdi, the Master of the Age. And the Prophet

The Prophet said: "The first (Imam) will be Ali and the last (Imam) will be the Mahdi."

If they ask, 'What is the Crown?', reply: 'It consists of ihsan. And ihsan resides within the human being.'

If they ask, 'What is the obligation of the crown?' reply: 'It is the Pir; it is to keep the Pir's words and to serve the Pir. And the Sunnah of the crown is to obey the Pir. The essence of the Crown is to seek forgiveness from God for one's sins. It is to repent so as not to sin again. The commandment of the Crown is to avoid conversation with the ignorant and relations with wicked women."

The leader and guide of the Crown is the recognition of the Truth. The inner essence of the Crown is the Light of the Truth. The outer aspect of the Crown is the Imam's guardianship. The word of the Crown is 'an elite'. It is the Name of God. It is the Praise of Ali ibn Abu Talib, may God's grace be upon him. He is the Caliph of the Faithful. The sect of those who came before was Shi'a; it was their qibla. They knew not the path or its pillars. They saw neither the Caliph nor the Pir. It was merely a place of worship. The formation of the Crown of Unity is boundless. "The essence of the Crown" is "the Secret, the remembrance of the Truth". The book of the Crown is the book of Imam Husayn ibn Ali

The radiance of the crown is to greet with dignity. The lining of the crown is the love of the Truth. The living part of the crown is to wear it on the head. The dead part of the crown is to place it from the head to the ground. Whoever wears the crown and does not know these things, that crown is forbidden to him [281]. Firstly, the inside of the crown is a secret. The outside is light. Its pin is the guide. And its dome is Allah. And its pillars are the twelve Imams. Its seal is Muhammad Ali. Its width extends from east to west, and its length reaches from the Throne to the Footstool. It has four doors [282].

(277) **ecr**: 1. Wages, the reward for a task, expenses. 2. Reward. The Izmir Manuscript, section titled 'The Seven Things on Which Generosity Is Not Practised' (p. 142)

(278) Izmir Manuscript (pp. 81–82). 2. Hacı Bektaş Manuscript (pp. 251–252)

Tac is the name of the special headdress worn by Alevi elders. It is widely believed that this twelve-pointed tac represents the twelve imams. It is believed that the tac possesses a special sanctity. It is said that the tac, as a sectarian garment, came to Anatolia with the Babalis; indeed, it is said that even Yunus Emre's sheikh, Barak Baba, wore a horned tac under this influence. (Eyüboğlu, Bektaşilik, Istanbul 1980, pp. 166 and 168)

(279) 2. The Hacı Bektaş Manuscript, p. 251, states that 'five crowns descended'.

(280) The Hacı Bektaş Manuscript states that the fourth crown descended upon Muhammad and the fifth upon Ali (p. 251).

(281) Izmir Manuscript, (p. 82). **âlem**: Universe. Esrar: Secrets, mysteries. **Ekber**: Great. The meaning of the sentence: "The universe is a great secret".

(282) 2. Hacı Bektaş Manuscript (p. 252)

21 - GENEROSITY [283]

And there is no generosity towards seven things. One must go beyond four things, but not go beyond the other four.

Firstly, the Almighty God did not show generosity in His love for Muhammad. He did not deem it fitting for anyone to love anyone other than Himself. Secondly, the angels did not show generosity in faith. Had the angels shown generosity in faith, faith would have been inherited, and one person's faith would have been passed on to another. Thirdly, the Prophet Muhammad did not bestow his faith upon his ummah. Had Muhammad bestowed his faith upon his ummah, it would have passed from his ummah. It would not have passed from his son Ibrahim [284]. Fourthly, Hazrat Ali did not bestow his faith upon Düldül, Zülfikâr and Fatima. Had Ali passed these on to Fatima, it would have been permissible under Sharia law to bestow one's wife upon another person [285].

Just as in these cases, if a dervish sends his own Muslim to serve another dervish three times, that Muslim becomes part of that dervish's way of life and affection. For anyone to harbour enmity towards him is not a principle of the faith; it is treachery. The reason is, firstly, that through service, one comes to know the love of the body and attains the station of Hazrat Isa. Secondly, he attains the station of the Prophet Muhammad. Thirdly, it is the station of the love of the heart. It is the presence of the Almighty. An animal eats grass, and a human being loves.

22- HÛ [286]

It should be known that the Almighty God has two (kinds of) names. One is hidden, the other is manifest. The manifest name is 'Ar-Rahmanir-Rahim', the hidden name is 'Hû'. (Thus) the Almighty has a thousand and one names.

Now, His wisdom is beyond question. With a single command, He creates a man of beautiful countenance from a drop of water; the moon and the sun are ashamed of his beauty. (God's) power is infinite.

And blessings are of two kinds. One is hidden, the other is manifest. The manifest blessing is like wealth and property, or a son and a daughter. The hidden blessing is to forsake the desire for pleasure and devote oneself to the path of Ali and Muhammad. It is like faith and knowledge.

Now it must be understood that the universe is the greatest of mysteries [287]. The universe of the spirit is greater than the spirit itself. And it is infinite. And the human realm is greater than the heart. And it is stated in a hadith: 'The heart in which the remembrance of God resides is the greatest house' [288]. The remembrance of the believer is acceptance, and his heart is the noble house [289].

However, the remembrance of the Almighty is of seven kinds. The first is to know and practise the service of the Pir. The second is to be content with the declaration of Allah the Almighty and to set out on the path of God. The third is firm adherence to the Sharia. The fourth is firm adherence to the Tariqah. The fifth is to be firm in knowledge. The sixth is to be firmly grounded in knowledge. The seventh is to be firmly grounded in propriety and modesty [290].

It should be understood that 'Selam' [291]is one of the exalted, great names of Almighty God. Selam is God's greeting. It is (His) pure attribute. Love, however, is a human attribute.

And 'Selam' is the light of the lamp of power. To say 'May there be love' is to say 'life has come to the body'. To say 'We have seen joy' and 'We have seen bliss' is to say 'the body has come'.

And according to a tradition, the words "we have seen joy" came from the tongue of Gabriel, peace be upon him, to Adam, the Pure One of God, to Noah, the Prophet of God, to Abraham, the Friend of God, and to Ishmael, the Sacrificed One of God. "We have seen well", "We have seen joy" came from the lips of Gabriel, peace be upon him, to Job, the Healer of Allah, Joseph, the Beautiful of Allah, and Solomon—

(283) Izmir Manuscript, section titled "The Seven Things on Which Generosity Is Not Practised" (p. 142).

(284) Ibrahim, the son of the Prophet Muhammad who died in childhood.

(285) In the original narrative, the fifth, sixth, and seventh objects are not mentioned. These could be Zülfikar, Fatima, and Hasan-Hussein. The section titled "Selam" in the Izmir Manuscript. We have placed this section after the "Hû" section (p. 148) because Alevis also use the word "Hû" as a greeting.

(286) The Izmir Manuscript, section titled "Hu" (p. 112). The Arabic word meaning "he" is generally used in the order to mean "God". After the Gülbenk is recited, "Hu" is said. This signifies the name of God.

(287) **âlem**: Universe. **esrar**: Secrets, mysteries. **ekber**: Great. The phrase means "the universe is a great mystery".

(288) In the original text, this hadith is in Arabic.

289) **beyt-i şerif**: The Holy House. Here, the Kaaba is being referred to.

(290). Izmir Manuscript (p. 112)

(291) The Izmir Manuscript, section titled 'Selam' (p. 148). This section derives from the Alevis' use of the word 'Hu' as a greeting.

Man came to Eminullah. Each of these eight prophets was afflicted with a trial. (Whilst they were in this predicament, Allah the Almighty sent the Angel Gabriel, peace be upon him. Gabriel came and, whilst the eight prophets were in the midst of their trial, said, 'We have seen joy' and 'We have seen delight'. It is now understood that the meanings of the words 'sema', 'aşk' (may it be), 'sefa' (we have seen) and 'hoş' (we have seen) are as described.

Greetings and responses from men and women are required. (A host responding to the greeting of a visitor) means 'This house is yours' [292].

The Basmala [293]

Now it should be known that if a person says 'Bismillahirrahmanirrahim', just as a candle melts in the face of fire, the accursed devil melts. And in this narration, the phrase 'Bismillahirrahmanirrahim' consists of four words. And sin is of four types. The first is the sin of the night, the second is the sin of the day, the third is the hidden sin, and the fourth is the open sin. Whenever a person says 'Bismillahirrahmanirrahim' from the heart, Allah the Exalted forgives that person's sins.

And the Sultan of the Saints states in a hadith: "If a person says 'Bismillahirrahmanirrahim' with faith, the Almighty commands His Chief Scribe. When that person comes before His throne, He records four thousand degrees of good in Paradise for them. He forgives that person's four thousand sins."

And in a hadith, the Prophet Muhammad (peace be upon him) states: "If a person sends their child to study, and that child says 'Bismillahirrahmanirrahim' even once, Allah the Almighty will issue a certificate of absolution so that the boy, along with his father and mother, may be spared from the Fire and never witness the flames of Hell."

It is also narrated from Hazrat Ali, may Allah be pleased with him, that: "Whatever secrets and mysteries the Almighty and Exalted One possesses, He has revealed them in four books. The first of these four books is the Torah, the second is the Psalms, the third is the Gospel, and the fourth is the Noble Qur'an. He has revealed the mysteries within these four books in the Noble Fatiha. And whatever mysteries there are in the Noble Fatiha, He has placed them within 'Bismillahirrahmanirrahim'. And whatever mysteries there are within 'Bismillahirrahmanirrahim', He has concealed them in the Noble Yasin. Whatever secret there is in the Noble Yasin, He has hidden it in the dot beneath the letter 'ba'." [294]

23 - THE PRAISE OF THE IMAMS [295]

A lion appeared to the Sayyids; in the heavens, He said to him: Esadullah al-Haydar,
and indeed, no sword shall come to the earth save Zulfikar
Seeking the door of Rıza, they placed their trust in the service of the King, Selman
and Kamber, for never shall a man like Ali come to this earth: 'There is no sword
but Zülfikar'
The martyrs' red robes have come; a lofty rank has come for him.
Even from the Truth, it is a favour; when the crown of Ahmad's
martyrdom comes to him
Even the King of Sainthood drank from it; that Shabbir-i Shubbar poured it from his mouth
Riza met his end, his throat slit by that ignorant, worthless Yazid. He gave his
wife to Hasan, by Muawiya's counsel. That faithless, turncoat, that accursed
wretch—Umm Seleme weeps, saying, 'Ah, mercy upon Hussein.'
She would recite by heart, calling him 'Shah'
She would say: 'Even if I were to pass through both worlds, O
son of the Shah, O sole Shah, Your image remains in my heart,
your parting in my soul
Once more, my eyes seek you, O radiant beauty
O legacy of Ali, O the very heart of Muhammad
O you of gentle nature, sweet disposition and honeyed speech. O you who have attained the blessed ones
honoured at Karbala

(292) Izmir Manuscript, p. 148.
(293) Izmir Manuscript, p. 110. Section titled '*Bismillah*'
(294) Izmir Manuscript (pp. 110–111).
(295) Izmir Manuscript, section titled "*Praise of the Imams*" (pp. 90–91).

O one with a smiling face, eyes like narcissus, and a lock of amber-scented hair. On earth,
people wept for the Shah; in the water, the fish; in paradise, the houris; in the heavens, the
angels
Imam Shah Husayn's blood-stained tunic, which Lady Fatima took in her
hand, on the Day of Judgement, saying: 'Forgive the sins of the Husaynis
For the sake of this blood-stained shirt, I have forgiven the Husaynis
entirely; may you too become a follower of Husayn, O faithful beloved
May your body be pure in this world, free from sin;
Zeynelabidin is a Husayni, and so is Muhammad al-Baqir
The Husayni path has declared that Imam Ja'far and Imam Musa al-Kazim are the fountains of the saints,
And Ali Musa al-Rida; the Jewel bears witness to these: Imam Muhammad al-Taqi, and Ali al-Naqi,
Hasan al-Askari, and finally Muhammad al-Mahdi, the Master of the Age
For the sake of the Imams, wielding Zulfikar, taking the rights of that Sultan of
Karbala, Placing the curse's yoke upon Yazid's neck, at that moment the sword of
the sword
Husayn is Kul Himmet from time immemorial; from time immemorial, he is
humble on the path of the Husaynis. O Kul Himmet, be remembered on the
path of the Imams
Kul Himmet, O friend, the memento is his; he calls
out 'Allah-u Akbar' ((296))

24 - THE GREAT UNIVERSE, THE SMALL UNIVERSE [297]

Now, the great universe is man, the small universe is the animal. The sublime universe is man, the base universe is the animal. And there is also one who appears as a human but is an animal in character. In the first science, he is an animal; in the second, in intellect, an animal; in the third, in thought, an animal; in the fourth, in conversation, an animal. One who is an animal in knowledge is a human in appearance, but (in the true sense) is very lowly. They do not call him a human; they call him an animal. Those possessed of wisdom have no trust or respect for him.

And there are four things that are human in appearance: these are called the four primary elements. (These four primary elements) are fire, wind, water, and earth. They have placed these four things upon four foundations. The name of water is 'mülhime'

(296) This section, found in the İzmir Manuscript (pp. 90–91), is understood to be a verse by Kul Himmet. The Twelve Imams and their places of death are as follows:

1. Imam Ali (buried in Najaf) 2. Imam Hasan (buried in Medina) 3. Imam Husayn (buried in Karbala) 4. Imam Zayn al-Abidin (buried in Medina) 5. Imam Muhammad al-Baqir (buried in Medina) 6. Imam Ja'far al-Sadiq (buried in Medina) 7. Imam Musa al-Kazim (buried in Baghdad) 8. Imam Ali al-Rida (buried in Khorasan) 9. Imam Muhammad al-Taqi (buried in Baghdad) 10. Imam Ali al-Naqi (buried in Shahmaran) 11. Imam Hasan al-Askari (buried in Shahmaran) 12. Imam al-Mahdi (disappeared in Samarra)

(Prof. Dr Cavit Sunar: op. cit., p. 39)

In addition to the Twelve Imams, there are also the Fourteen Pure Ones. According to some sources, the Fourteen Pure Ones are as follows:

1. Muhammad al-Akbar (son of Ali) (buried in Baghdad) 2. Abdullah (son of Hasan) (buried in Baghdad) 3. Abdullah (son of Husayn) (buried in Karbala) 4. Qasim (son of Husayn) (buried in Karbala) 5. Husayn (son of Zayn al-Abidin) (buried in Basra) 6. Qasim (son of Zayn al-Abidin) (buried in Basra) 7. Ali al-Eftar (son of Bakir) (buried in Sivas) 8. Abdullah (son of Ja'far) (buried in Bistam) 9. Yahya al-Hadi (son of Ja'far) (buried in Kufa) 10. Salih (son of Musa al-Kazim) (buried in Sivas) 11. Tayyib (son of Musa al-Kazim) (buried in Ramla and Shiraz) 12. Ja'far (son of Muhammad al-Taqi) (buried in Jerusalem) 13. Ja'far (son of Hasan al-Askari) (buried in Deyr) 14. Kasım (son of Hasan Askeri) (buried in Algeria)

(Prof. Dr Cavit Sunar: Melâmilik and Bektashism, Ankara 1975, p. 39).

(297) The Izmir Manuscript, section titled 'The Great Universe, The Small Universe' (p. 95). According to Alevism, there are two great forces within the human being: good and evil. If these forces are left to their own devices, the power of evil will subjugate the power of good. For this reason, the human being must be educated. The aim of human education is the education of the 'self' within the human being. This education is carried out by the elders and fathers. The aim of educating the self is to know the self. The aim of knowing the self, however, is first and foremost to purify the self of evils such as lust, pride, hatred, anger, envy and hypocrisy, and to purify the heart of all worldly and even otherworldly loves.

(298) They have named the earth 'mutmainne' ((299)). They have named the fire 'emmare' (300). They have named the wind 'levvame' (301). Each of the four has its counterpart.

Now it must be understood: The 'nefs-i emmare' ((302))is bound to fire. (Those with the 'nefs-i emmare') are the tyrants who do not accept the Truth. The emmare self possesses ten characteristics: First, ignorance; second, arrogance. Third, resentment (303). Fourth, oppression (304). Fifth, greed (305). Sixth, rebellion. Seventh, self-indulgence (306). Eighth, harbouring hatred. Ninth, blasphemy. Tenth, hypocrisy (307).

Now, the extension of the self of reproach (308)is the wind. It too has ten characteristics: First, asceticism. Second, piety (309)(is). Third, the path of prayer (310)(is). The fourth is servitude (311). The fifth is prayer. The sixth is fasting. The seventh is the pilgrimage. The eighth is making up missed prayers (312). The ninth is zakat. The tenth is ablution.

And the inspired self (313)is receptive; it is akin to water. It too has ten attributes. The first is reason. The second is wisdom. The third is knowledge. The fourth is counsel. The fifth is thought. The sixth is goodness. The seventh is perfection. The eighth is grace (314). The ninth is benevolence (315). The tenth is generosity.

Now, the self at peace (316)is earth. The Almighty God has established Paradise upon it. Earth is akin to Adam, the Pure One of God. The reason is that earth is the detailed book of the highest knowledge. God has spoken thus: 'He who knows himself knows God.' (317) This saying is the foundation of the saints.

(298) **mülhime**: Inspiring, giving inspiration.

(299) **mutmain**: One who has settled his mind on a matter and found peace, with no doubt remaining and having become convinced.

(300) **emmare**: Highly commanding, compelling. Sufi orders are, in truth, paths of Sufism—or rather, paths to the Truth. Above all, they are paths of self-discipline. Generally, on the path of Sufism, the seeker of Truth must pass through and complete the following seven stages in sequence. However, this sequence is described in a scattered manner in the Buyruk.

The sequence of these seven stages is as follows: 1. Nefs-i Emmare, 2. Nefs-i Levvame, 3. Nefs-i Mülhime, 4. Nefs-i Mutmain-ne, 5. Nefs-i Râdiye (**Nefs-i Râdiye**: At this station, the seeker of truth is now content with Allah. He believes that whatever comes—whether good or evil—comes from Allah. He is always grateful and never complains.) 6. Nefs-i Mardiye (**Nefs-i Mardiye**: At this station, Allah is pleased with the seeker of truth. The seeker of truth has drawn very close to Allah. In other words, they are now united with God in every deed and action. They have been freed from all evil and passions. This is the final stage in which the ego can exert dominion. That is, the ego can only dominate the human being up to this station). 7. Nefs-i Safiya or Maiya (**Nefs-i Safiya**: At this station, the ego can no longer dominate the human being. It has now attained a state of pure spirit. That is, the human being has reached God. At this station, the human being's actions and words are now God's actions and words.)

(301) **Levvame**: The one who slanders and gossips.

(302) **Nefs-i Emmare**: The seeker of truth. At this station, one is entirely under the command of one's own self. It is nothing but a mere breath. **Nefs-i Levvama**: The seeker of truth at this station begins, little by little, to condemn one's own self and to feel remorse. (See note 420)

(303) **buğuz**: Anger.

(304) **grief**: Sorrow.

(305) **stinginess**: Unwillingness, miserliness.

(306) **Selfishness**: Self-indulgence, egotism.

(307) **Discord**: Sowing discord

(308) **Self-reproach**: A seeker of truth. At this stage, the individual gradually eliminates their ego and begins to feel remorse.

(309) **Piety**: Fear of God.

(310) **tarik-i salat**: Making prayer one's path.

(311) **ubudiyet**: To rest one's mind upon something and find peace, to believe without doubt.

(312) **kaza komak**: To submit to God.

(313) **nefs-i mülhime**: At this station, certain things begin to be inspired to the seeker of truth. (As explained in Note 275, the Sufi seeker must complete and pass through the seven stages. Nefs-i mülhime is the third of these stages.)

(314) **fazl**: Virtue.

(315) **ihsan**: Forgiveness

(316) **nefs-i mutmaine**: The seeker of truth's self has now completed its journey and actions here, and has turned entirely towards the spirit and intention. In this state, the seeker may make many discoveries according to their capacity. They may even be graced with a manifestation of the Essence. This manifestation of the Essence is called the 'manifestation **of the Essence' (tecelliyi berkiyye)**.

(317) This sentence is in Arabic in the original text. It reads: "men arefe nefse faka arefe rebbeh".

Now, as God has clearly stated, every person must know their own station and follow the right path and order in accordance with their position. Thus, there are ten qualities associated with this. The first is to look after the poor. The second is to offer sound advice. The third is to be just and to practise justice. The fourth is to be compassionate. The fifth is to recognise the light in what comes from contentment. The sixth is to be a possessor of knowledge. The seventh is to deserve the truth. The eighth is to be close to the Truth. The ninth is to keep one's word. The tenth is to discern what loyalty is, so that one's feelings may be clear. The reason is that the earth is Shah-i Merdan. For this reason, he was called 'Abu Turabī' by one name and 'Abu Talib' by another. It brought forth sainthood, miracles and prophethood [318]. And this level is unique to man. And at this level, man is truly human. First, man must know himself. And the eight vile traits [319]are as follows. The sum of these is called the 'nefs-i emmare'. The first is greed. The second is pride. The third is lust. The fourth is avarice. The fifth is the ego. The sixth is arrogance [320] The seventh is wrath. The eighth is the destruction of the soul. Now, the heart, as they say, is the abode of the Divine. If you eradicate these eight (passions), the eight gates of Paradise will open before you. And the seven gates of Hell will be sealed before you. But if you do not eradicate them and instead bring them close to you, the eight gates of Paradise It is bound to one's face. And the seven gates of the underworld open before one's face.

Now, one must not abandon these seven things. (Then God) guides the person to the truth. The first is generosity [321]. The second is contentment. The third is knowledge. The fourth is patience. The fifth is not to be arrogant about one's knowledge. The sixth is to serve the Truth. The seventh is to be generous.

Firstly, the path has been handed down from Muhammad-Ali. And they have adhered to this. Ensure the satisfaction of the self so that manifestation, supplication and prayer may be true. They speak of the higher knowledge [322], the lower knowledge [(323)]and the knowledge of death [324]for this reason. And if you alter your attributes and fall into base attributes, the devil emerges. God forbid, that person becomes deprived

. He departs from guidance [325]and falls into darkness [326]. Such a person is called a human in appearance, but an animal in the true sense. The reason is that he was created from fire.

They speak of eight fires. When one gives thanks to God, God binds these eight things. The first is the fire of hypocrisy. The second is the fire of lust. The third is the fire of ignorance. The fourth is the fire of greed. The fifth is the fire of heedlessness. The sixth is the fire of the evil eye. The seventh is the fire of pride. The eighth is the fire of the inner self.

The first fire of hypocrisy is dispelled through remembrance of God. The second fire of lust is dispelled through lawful earnings. The third fire of ignorance is dispelled through knowledge. The fourth fire of greed is dispelled by not removing the fear of death from one's heart. The fifth fire of heedlessness is dispelled by weeping out of fear of God. The sixth fire of the evil eye is dispelled by speaking after reflecting on one's words. The seventh fire of pride is dispelled by knowing one's own self. The eighth fire of the inner self is dispelled by contentment. To put it collectively: '*He who knows his own self knows God. He who does not know his own self is ignorant.*'

25 - THE BOOK OF SANTITY

It is further narrated that one day all the saints said: "O my beloved, there is nothing more precious than wisdom." At that time, Shah-i Velayet summoned all his servants to his presence. He said: "I desire from you a book that is free from error in its rulings, and beneficial for both this world and the hereafter. Let it be such a book that henceforth I may rely upon it and act in accordance with it. And may others find victory in every matter through it. And may it remain as a legacy after me." (Upon this) all the wise men asked Shah-i Velayet for a year's time. And within a year, they compiled these words and named it

(318) **velayet**: Signifies guardianship and secrecy. nübüvvet: Openness and visibility. Nübüvvet reveals the inner self, that is, velayet

(319) **vices**: Bad qualities, bad traits.

(320) **lesbianism**: Homosexuality (lesbianism).

(321) **Generosity**: Open-handedness, generosity.

(322) **ilm-i ulvi**: Sublime, exalted knowledge.

(323) **ilm-i süfli**: Low, base, arrogant knowledge.

(324) **the science of death**: The science of death.

(325) **guidance**: 1. Showing the way. 2. Seeking the right path. 3. Embarking on the right path. 4. Seeking the right path inspired by God into one's heart.

(326) **Darkness**: Darkness.

They compiled the Velayetname. They produced a book. They inscribed it in gold. They kept this book in the presence of Shah-i Velayet and brought it before His Holiness – may God Almighty, the Majestic and the Glorious, be exalted.

"O Lord of the Worlds, may two blessings come," they said [327] .

26 - THE MARKING OF MUHAMMAD WITH THE TREE OF TUBÂ [328]

And when the apple was eaten, dignity and majesty prevailed, and a message of honour came from Almighty Allah: "O my beloved Muhammad Mustafa, a bond of love has been established between you and us [329] . Come up to Me, pass beneath the arch, so that there may be no enmity between us until the Day of Judgement [330] . Let there be no hardship in you, nor complaint or oppression in us!" Upon this, the Prophet Muhammad Mustafa stood before the gaze of the Almighty.

Then, the Almighty commanded Ridwan, the King of Paradise: "Bring a branch from the Tuba tree in the chosen garden of the Highest Paradise [331] . Let it be three zira [332] in length [333] ." (Ridwan went and brought the requested twig. The twig was three zira in length.

Seven verses from Surah al-Fatiha were inscribed on its handle. And seven verses from Surah al-Tabaaraka [334]were inscribed on one of its branches. And on one of the rods were inscribed six verses from the Surah Al-An'am [335] . Then, the Prophet Muhammad Mustafa, peace and blessings be upon him, sat as if bearing witness before the Almighty, and with the Almighty's own power of speech, he declared:

"There is no god but Allah, and Muhammad is His Messenger. Ali is His guardian. There is no hero greater than Ali, nor a sword mightier than Zulfikar" [336]. "And another thing you love: there is help and victory with Allah. O Muhammad, give glad tidings to the believers! O believers! Be the helpers of God's religion." [337] He recited this invocation and struck the blessed back of the Prophet

. Seven drops of light emerged from the handle of the staff. They were seven in number. And six drops of light emerged from the right side of the staff, and six drops of light from the left. They became the twelve Imams.

Thereafter, the Prophet went and brought a bowl of honey, a cup of milk and an apple as an offering. The Almighty Allah revealed this noble verse: "Among the believers are those who take others as gods besides Allah, whom they love as they love Allah. Yet the love of the believers for Allah is far greater. If only the wrongdoers knew, when they see the punishment, that all power belongs to Allah and that Allah's punishment is severe" (338) .

"O Muhammad, say: 'If you love Allah, follow me. May Allah love you too. And may He forgive your sins. Allah forgives and shows mercy." (339) Having recited the verse and offered a prayer, he fulfilled that supplication. Until the Day of Judgement, the intimate communion of the loving servants (340) must host that supplication.

It is now understood as follows: If a devout person wishes to form a bond of love with a Muslim, they take a bowl of milk, a bowl of honey, and an apple as an offering. They kneel on both knees before a perfect guide. The Pir uses a three-pronged stick

(327) Izmir Manuscript (p. 98)

(328) The Izmir Manuscript, section titled '*The Initiation of Muhammad with the Tuba Tree*' (pp. 144–146). The same subject is discussed on pp. 212–213 in the Malatya Manuscript.

(329) Izmir Manuscript, p. 144.

(330) In the Malatya Manuscript (p. 212), the phrase "*ağyarlık olmasın*" is rendered as "*düşmanlık olmasın*" in the İzmir Manuscript, p. 144.

(331)42 İzmir Manuscript, p. 144.

(332) **zira**: A unit of length measuring from the elbow to the tip of the middle finger. Varieties r a n g e from 75 to 90 centimetres.

(333) Malatya Manuscript (p. 212).

(334) Izmir Manuscript (p. 144). The Malatya Manuscript (p. 213) states: "The sixth verse of the Surah al-Barakat had been written."

(335) Malatya Manuscript (p. 213).

(336) This section, written in Arabic, appears with minor alterations in the Izmir Manuscript, p. 144, and the Malatya Manuscript, p. 213

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(337) It is the 13th verse of Surah Saff (61).

(338) It is the 165th verse of Surah Al-Baqarah (2).

(339) It is the 31st verse of Surah Al-Imran (3).

(340) **halvet-i has**: A secluded place set aside for worship.

He strikes it three times. He recites the Gülbenk. (From this point onwards, that person) is not obliged to respond to a spiritual guide, mentor, companion, acquaintance, fellow believer, or Muslim. Let him be fearless!

And when the Prophet ascended to the Mi'raj, the Almighty granted his request seventy-seven times. He never replied. If love is not founded upon these principles, their worship and good deeds are not accepted. The reason is that they would be complaining against the love of Allah, Muhammad and Ali, and would become like Yazid.

The Almighty appears to His believing, Muslim, dervish and pious servants in the form of seven persons. First, He appears in His own form. Second, He appears in the form of the master. Third, He appears in the form of the Pir. The fourth appears in the form He loves. The fifth appears in the form of a pure and innocent fourteen-year-old. The sixth appears in the form of love. The seventh appears in the form of a thirty-three-year-old inhabitant of Paradise (341) .

And to steal a day from love (342)is not a principle. The reason is that, out of the perfection of his generosity, the ocean of love surged forth from the Prophet Muhammad Mustafa, and he kissed Imam Hasan on the mouth and Imam Husayn on the throat. At that very moment, the wrath of the Almighty prevailed. The Angel Gabriel brought four shawls from Paradise. The first shawl was black. He sent it so that Muhammad Mustafa might wear it as a sign of mourning. The second shawl was green. He sent it for the Imam. He said, 'Let them give him the rope, let them martyr him by the throat.' The third shawl was red. He sent it for Imam Husayn. He said, 'Let them martyr him by the throat in the desert of Karbala.' The fourth shawl was white. God sent it, saying, 'May their faces be white in both worlds, and I have forgiven those who are pious for their sake' (343) .

(341) Izmir Manuscript (pp. 144–146)
(342) **to steal the day**: To act out of jealousy or envy.
(343) Izmir Manuscript, section titled 'The Four Gate Brothers' (pp. 139–140).

233
The sun rose at our

threshold A baby came to

our cradle We were all

happy Joy settled in our

harmony May life be long

May God grant abundant

wealth

When you find yourself in
trouble
May God be your helper

9.
Words of a Journey to Eternity

Believers, sisters, friends and companions Our
faces to the ground, our hearts in distress

Our hands are bound, our hearts are
broken Our eyes are tearful, our
hearts are ablaze,

Life is finite, sorrows are endless
Love is the sibling of pain, life is the companion of death.

The earth is our mother, the sky our father
We were born in nature, we came into being from the earth

We found life in a single body, we were free through a
single consciousness The race of life is rugged, the path
of life is thorny

A wall cannot be built without stones
touching, nor can a person exist without
causing sorrow to another.

For some, the burden of being human
is heavy; for others, the language of
emotions is deaf. There are times
when anger swells,

Anger passes, the face

darkens Worldly affairs

remain in the world

Let us not call the person bad, let us call the deed bad

Let those who are hurt and wounded forget the

bad past; let them offer flowers of the heart to

the departing traveller! Love is the most

beautiful flower,

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Forgiveness is the greatest

labour; if you have the strength,

forgive

Mother Earth cradles a soul in her bosom;

The shadowed path of the Valley of Death;

The end of the fallen awaits us all; God has

granted patience and hope for life.

Fire dies in the embers, pain subsides in

the heart. Pain diminishes as it is shared,

Love grows as it is shared.

May sorrows diminish,
may love
and grow

May hatred end, and friendships be

strengthened. May new flowers bloom in

new loves.

May God grant those who remain a long life filled with
peace. May the spirits of the saints and sages dwell
within.
May Hacı Bektaş Veli, Hatayi Sultan,
and Pir Sultan Abdal purify their souls
to the essence of truth
! Ya Ali.

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